

MAR 14 1949

VIEW OF SPIRITUAL,  
OR  
ANTI-TYPICAL BABYLON,  
WITH ITS DOWNFALL EXHIBITED, BY A  
VISION OF ELISHA PECK;

AS WELL AS BY SUNDRY  
SCRIPTURE PROPHECIES AND REV-  
ELATIONS.

INTERPRETED AND EXPLAINED, TO OPEN TO  
VIEW, FOR A WARNING TO MANKIND,  
THE CERTAINTY OF THE NEAR APPROACH OF THE  
GREAT AND TERRIBLE DAY OF

THE LORD

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MYSTERY, Babylon the great, the mother of harlots, and abomi-  
nations of the earth.—*Rev. xvii. 5.*

Now, go write it before them, on a table, and note it in a book,  
that it may be for the time to come for ever and ever, that this  
is a rebellious people, lying children; children that will not hear  
the law of the Lord, which saith to the seers, see not; and to  
the prophets, prophecy not unto us right things; speak unto us  
smooth things; prophecy deceits.—*Isaiah xxx. 8, 9, 10.*

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## PREFACE.

HAVING for several years been impressed with the almost universal spread of idolatry, or spiritual whoredom; and that every object which the natural eye can behold, if attended to as any part of religion, is more or less an idol, or god, and going after other gods than the true God, and is spiritual whoredom, by leaving Christ, the husband, or head of the church, and going after other lovers—in which case, if they are so found when Christ come, they must be cut off forever.

I never having had, however, spiritual Babel particularly represented to me by the spirit, by any figure, until a small pamphlet was handed me, published by the aforesaid Mr. PECK, being a Vision which he saw in the year 1799: and as he has submitted the interpretation to any person who may be informed upon God's footstool, I will endeavour, as God has informed me by his spirit, to relate the Vision, with the interpretation, as far as respects spiritual Babel, with the destruction thereof.

The Dream which he has also published in the same pamphlet, concerning the total eclipse of the sun, with only a glimmer of light around it, (which I shall publish previous to the Vision) is undoubtedly a very just view of the situation, as he observes, of the darkness that lies on the churches which causes such divisions; and but a small glimmer of light indeed.

The dreadful tornado he mentions, is also the false doctrines now prevailing; but a belief of the possibility of rebelling against God, and falling from his love into hell, is not among the false doctrines, as he observes, but is what was preached by Christ and the apostles too; and Mr. PECK's belief to the contrary was the reason that God would not shew him an interpretation of the Vision.



I shall take the liberty to relate the Vision in his own words, agreeable to the pamphlet, as far as relates to my subject, and then subjoin the interpretation: after which, shall make some observations on the subject generally, as appears to me necessary: and then, in course shall, in order to strengthen the interpretation of this Vision, shew what view I have had of the ninth chapter of Revelations, and from whence the doctrines of predestination came, and what are the evil consequences attending them, in addition to those shewn in the interpretation of the Vision.

And I must request the reader will have the candour to suppose that I am far from wishing to irritate any person, but that I am obliged to declare truths without fear or favour, having a love for the souls of all my fellow-mortals; and if by probing their wounds to the bottom, I should be able to discover the dead flesh, and remove it, in order the more effectually to perform a cure, do not, I beg of you, become mine enemy because I tell you the truth; for if it hurts you, it is not my fault, but yours, in being in the way of it; therefore get into the ark of safety, and the truth cannot injure you.

I have also brought forward sundry very interesting subjects, in addition to those mentioned, the more fully and strongly to impress on the minds of my fellow-creatures that the great day of the Lord is near:—first shall bring to your view many prophecies and warnings now immediately to be attended to, and to confirm this declaration, shall bring to your view many signs which have literally taken place, agreeable to Christ's predictions, and on seeing of which, he says ye shall know that the time is near even at the door: also a warning to literal Babylon, or England, as may be seen by the 18th chapter of Revelations: also, a remarkable star, seen over Troy, with a light extending to the earth, in order to shew God's desire to give light to those who will look to him only for it in these days; as Daniel says, knowledge shall increase, but with none in so

great a degree but those who fear God and keep his commandments. I have brought into view, also, the number seven, as a remarkable number, by which to shew that the design of God was, that the seven thousand years should have been the thousand years of rest, which would have been the case, if the inhabitants of this world had not become exceedingly wicked; for which reason Christ said, the days should be shortened, or no flesh could be saved. Then shall bring to your view part of the seventh, eighth and eleventh chapters of Daniel, in order that you may compare the character which is there described with the one which is at present the Emperor of the French, &c. And if so, it clearly proves that the great day of the Lord is near, and that he is the last great man that shall arise in this dispensation. Then shall introduce the eclipse of the sun, and a dream, in order to figure to you the present benighted state of religion in the world: and shall draw your attention also to the siege and destruction of fallen Jerusalem, as a figure of the approaching destruction of the visible church. Also, an explanation of Nebuchadnezzar's image, for the purpose also of shewing the state of the visible church, and also its downfall, when Christ shall take the kingdom, and fill the whole earth with righteousness: and shall relate a revelation which I had on seeing a fly and spider: also respecting a slaughter-house; and some of Isaiah's observations as addressed to the backslidden Jews, with Babylon Hymn, &c.



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## DREAMS OR VISIONS OF

ELISHA PECK,

*Then a Baptist Preacher; the first being in the night, soon after he had retired to rest, about the middle of May, 1799: the second was in the day time, while riding upon a particular occasion, on business of the church, 10th October following, as published by himself.*

### VISION I.

**I** RETIRED, as usual, for rest. Sometime in the watches of sweet repose, I thought myself sitting in the front of my house, looking towards the east. I beheld that the sun had risen about the space of two hours. As I sat demurely viewing the sun, it appeared to me that a very remarkable eclipse was obscuring the same; its appearance at first was very slow, but moved with an accelerated motion until it totally eclipsed the sun. At the same time, there appeared a glimmer of light around the eclipse; so that the earth was not totally darkened.

At this time there commenced the most tremendous tornado I ever saw; all this caused such distress among the inhabitants as eye had never seen, neither had ear ever heard: such ringing of hands, and running to and fro; expecting ev-



ery moment to hear the last trumpet sound. At the same instant my wife came and informed me of the dreadful distress her second brother was in; then, when it was too late, he began to believe there was a God manifested of old through his Son Jesus, to his unspeakable amazement and trembling. (That he may be brought to believe the truth, before it is too late, is the sincere desire of the writer.) But to return—as I thus sat viewing this horrid eclipse, I observed it to move off slowly as it came on, but with the like accelerated motion, until the sun appeared in its full strength, which beamed forth ineffible brightness, beauty and magnificence; so that the brightest meridional sun, when brought in comparison therewith, becomes like the pale lamp of night. This is the vision, and the interpretation thereof was made known to me before I awoke, in the place where I was sitting. Something spake to my mind, and said, “The sun you saw was the sun of the gospel; the eclipse was, and is, the darkness that lieth upon the church, which causeth such awful divisions in the churches: the glimmer of light which shined round the eclipse, was all the light the church has at present: the tornado is the awful doctrines that are now propagating in the world, viz. Atheism, Deism, Universalism, Fatalism, Arminianism, and falling from the love of God into hell; and such like doctrines as were never propagated by Christ nor his Apostles; but they spake of some in the last times who should bring

in damnable herresies and doctrines of devils:—the eclipse passing off, and the sun appearing in such splendor, is the Millenium morning.” And I awoke with my soul filled with desires to God, that he would accomplish the time, and make certain the vision.



## VISION II.

AS I mounted my horse, these words fell with weight on my mind—“Many are called but few chosen.” At the same moment my senses were unlocked, and I saw, not with my natural eyes, but with my understanding, all the world of mankind passing through time in various companies; some professing this faith and some that; one company saying there is no God, no heaven, no hell; another saith, we believe in all three of them, but deny the records of the Son of God, with disdain, saying that, that impostor called Christ, was a bastard; another company professed to believe that there was a God, and worshipped through Mahomet; another said to believe in a God, and worshipped through saints and images; another said they believed in a God, saying it was the sun and moon, and other planets; and many other companies I saw professing the like strange faith, a particular description of which would weary your patience; but I will mention one more who professed and confessed



that they believed in one undivided trinity, Father, Son, and Holy Ghost; this company was subdivided; one said they believed that Christ died for all men alike and at the same period, all men would go to heaven. Here was a subdivision as I have said; for some said they would all go to heaven as soon as they departed this life; others said they must go to hell and pay the debt they owed to God for sin, concluding in their minds, that the debt may be paid by suffering in hell, some longer, some shorter; the remaining part said they believed there would be a final separation at the resurrection; but they were subdivided in their faith in the preparation for heaven; some said they believed all that were of their way of thinking would go to heaven; which are them that are baptized with water, by some men properly authorized, and all the rest will go to hell; the remainder said they believed that there were other requirements more absolutely necessary than water baptism, which is that of the Spirit: some believed that there would be great numbers in heaven that were never baptized with water any way; this company still is subdivided relative to the work of regeneration of the soul; one part saith men can do nothing relative to their conversion, the work is of God alone; if he pleases to have them saved, then they shall go to heaven, if not they must go to hell: another part said they believed if they did as well as they could they would go to heaven, carrying this idea in their mind, that

they have power in themselves sufficient to do all that is necessary for their preparation: the remainder professed that they were dependent creatures upon an independent God for the change of their vile hearts, which is naturally opposed to God and all that is good, which work alone belongeth to the spirit of God, and which they believe is ever ready to do the work for all such as call upon him in sincerity, in the way of his appointment, which is through the worthy name of Christ; these were also divided—one party saith though a man may receive this blessing of God, even that change of heart which is called the new birth, and receive the love of God in their souls; yet by the power of sin, or through his own folly, he may lose that noble present of heaven, and go to hell at last. The remaining part say, they believe whosoever is born of God will persevere to the end, from the nature of that grace sown in the heart, and will receive the promise of God, even the salvation of their souls. Thus through, and by the rich conferring grace and active obedience to their duty, searching the scriptures, in earnest prayer and faithful watching day by day, they are living in lively expectation of heaven without failure: these people's great concern appeared to be constantly this, even to know the mind of God, with readiness to attend, through weakness, trusting in full faith in Jesus Christ, their Lord and King, to perform their duty, as they find it revealed by the spirit and word of God, without the least tho't



of hell or the danger of it: honouring God with this established faith, believing that his grace is sufficient for all true born children of God.

Thus I have given the reader the view I had of this vast company relative to the faith; as to their practice, I do not think it my duty to give a particular account of it at present, as I viewed it; this much, however, I will say, though to my sorrow, I viewed them often in disputes that arose very high, and often ended in fighting at the loss of many lives. It seemed to me I saw hundreds and thousands of them fall in some of their battles. This made me think of what the Prophet Amos said, "The sinners of my people shall die." I turned myself from the people northward, and I saw a very extensive building which caught my attention. I immediately tho't myself on the spot viewing the same, and upon examination I was struck with wonder at the peculiar make and length of it; it was pierced with doors from one end to the other each way from a centre one. One oddity of the building was this, some parts of it appeared to be three stories high, some two, and some one story; every such division had a door; some parts appeared to be painted and some not; some had steeples and bells, and some had none; taking a nearer view I saw that there was several sorts of timber in the building; there was one sort which appeared to be the oldest timber and boards, was much the soundest; it looked black and weather-beaten; however, it was as sound as it was when it

was put into the building. Though the new timber and boards appeared to be much the handsomest and best; yet, upon trial, one might pick it to pieces it was so rotten, and had it not been that a considerable part of it was old timber mixed with the new, the whole house would have tumbled to the ground before now. I saw that the centre part appeared as though it had never been rebuilt, the timber and boards was all of the old sort.

I am persuaded that the centre part of this building has never been disturbed, for the work looked like old fashion plain work, no needless expences to be seen about it; but the other new erected parts were surrounded inside and out with needless expences in work and paints, I should think to the amount of some millions, in the whole building. As far as I could see I could find but two doors in the new-moddled parts, that appeared to be made wholly of the old timber; those appeared to be to the right hand of the centre door; these two looked plain, and I concluded the wood was so hard that they could not make fine work of it; as to painting, it appeared to me that it was of such a sort of wood as paint will not adhere to. I saw in the doors to the left hand of the centre door, two or three that had a few pieces of the old timber in them, which they tried thoroughly to paint over, but to little purpose. It appears they made but little use of the old boards in these new-moddled parts, on the same account, because they would



not receive the paint; so the old boards were piled up, no person seemed to take any notice of them or make any use of them. I wondered the people did not burn them at first, but I found the reason afterwards, as you will see by and by. As to the timber I see none of it lying about, it appears they could make use of it, for it could be covered with the new fashioned boards that would bear painting, and the inside they could daub over with their mortar, then whitewash it over and make it very neat. I attended at this house a great many times, finding it a place of worship, sometimes in one part, and sometimes in another, until I got considerable insight into their orders, and had a tolerable understanding of them. I found the people were as much at odds at meeting as they were at home, and rather more so, for they had partitions made of their new sort of timber, some of which was as tough as whalebone, and as stiff as iron; but they had but little of that in the frame, for it was not to be had at the time of building the house, not having got its growth in general. The people are very sorry they had not been furnished with that sort of timber since they find the quality of it, for it will never rot; if I understood right, nothing will destroy it but fire. But so unhappy are they as to have their house built with that sort of rotten timber, and they begin to believe that their house grows weak, for at the ringing of the bells it totters and shakes, and they have set out several times to prop it with this new sort

of timber, but to no purpose, for putting shoars against any part of the new covering it would burst through. They began to be uneasy about the building; sometimes they are ready to wish to build anew; but that were attended with difficulty, the people are so much divided; one cries out on this wise, and another on that; but this dispute was ended not long after, as you will see. At this time there was an alarm of war broke out in several parts, a battle fought, and there fell victims to death about 30,000. News from another part of a very great slaughter, and some parts were captured. High abuses to prisoners were committed. Blood and carnage seemed to fill the earth. In many parts conviction of sin and distress of soul began to roll on. News from the metropolis—sickness rages—death seemed to be flying from every quarter: war breaks out in the part where I was. O how the guns did thunder, it was enough to make my poor heart ache to see my fellow-mortals fall by hundreds; they came to closer battle with sword in hand, and thousands fell. Drought comes upon the land; a considerable many appeared to be deeply concerned in almost every part, and a goodly number gained hopes of pardon of sin, and joined the churches.

In various parts war increases; sudden deaths among the people, by accidents and want of bread; calamities of almost every kind, till it seemed as though no flesh would be saved; great distress of soul was felt among the serious and



Godly; a call for a general meeting presents to view; it is attended to universally in the great house; in the midst of the meeting there comes a terrible earthquake and shakes the building, so that many timbers fell, such as girts and beams of the old timber that was in the house, and killed a number and wounded others: this surprised the people very much, and there appeared to be great confusion; some fell into tears, some to praying; and, to my surprise, some to cursing and swearing. It appeared to me high time to leave the house, and also many others. We went out and walked about forty rods south east, the ground rising a little, and there stopped, and looking towards the house, I saw a very black cloud hanging over it, and there burst from the cloud streams of lightning that struck the house in several places, and set it on fire in spite of their lightning rods, and the people rushed out with great precipitancy, and went about the same distance we had, and stopped and turned about to behold the scene; some of them looked very mournful, some angry, and all of them agreed to put out the fire if possible, and save the house even at the risque of their lives. And to the business they fearlessly engaged—men, women and youth, some to fetching water from a brook near the centre of the place, not far from the old centre door of the house, which ran to the south, springing from a large living fountain. The fire seemed to be chiefly in the roof, the engines are sent for with speed, and were brought and man-

ned principally with priests; and I never saw that sort of men work so smart as they did then, and I must confess I never saw so much agreement among that class of people before; but all they could do the fire rather gained upon them, and a great number agreed to go on the roof and knock it away. In a few minutes it seemed as though the roof was covered with people; but alas! the roof was so rotten that they fell through in multitudes. About this time there broke from the cloud streams of lightning in every direction all over the house, and for the distance of about ten rods all around it, there was continual streams of forked lightning for the space of five or six minutes, and all at once ceased, and the air became serene; but behold the house all in one solid mass of fire, and every person within the limits of the lightning silenced in death! O what screeches among the residue of the people that had fled and become beholders of the scene.—Such repentance I never saw before. They then all assembled in one general assembly in the open field, and fell, some prostrate, some on their knees, and such prayers the earth never witnessed before; crying out for mercy, as I concluded by their posture. I could not understand very well, for there appeared to be all kinds of nations and tongues. At this time there seemed to be such a wonderful change as would rejoice the hardest heart; they with one voice broke forth into singing. My soul doth magnify the Lord; my spirit doth rejoice, &c. O, what heavenly



music! They spent some time in singing, and their countenance shone with joy, innocency and love. O, it looked like heaven, sure enough: they with one accord turned their eyes to behold the house; and, lo! it all lieth in ruins, save the old part. They then advanced to see the ruins, and found nothing was consumed by the fire but the new sort of building-stuff, and the people that fell through the roof and those that were near the house. Great numbers of dead bodies lay around, some partly burned, and some not burnt any more than what the lightning had done. They held a short council, and concluded first to bury the dead, which was attended to with decency. The next business was, unanimously to rebuild the house; and, searching over the ruins, they found every stick of the old timber, boards and glass, not damaged in the least; but, on the whole, better, being cleansed from all filthiness. They immediately raised the timber just as it was framed, one story high, and such harmony I never saw before; no noise or jarring disputes, no more than though there had never been such a thing known. The house is finished with all its windows; as for its doors, they had no need of building any; for the original old door in the centre of the house, which now shined like gold, is sufficient for the whole house; and ever might have been, had it not been for a few things I saw, but have not time to write them. The house is ready for worship, with pulpits a suitable distance from each other, the whole immense length of the house. A proclamation

is given, and a time appointed for meeting. The whole assembled at an early hour, and the glorious scene opened with singing, which chorded as one voice through the whole building, not the least jar: praise equally chorded as though the ministers were but one man: preaching also chorded, and I could not help thinking the time had come promised of God, that the watchmen shall lift up their voices together, and my soul rejoiced. It appeared that they lived in this harmonious, lovely and heavenly way, a long time, and the earth increased wonderfully in its inhabitants.



## INTERPRETATION OF VISION II.

I SHOULD shrink at the thought of attempting to interpret a vision like this, by any knowledge of my own; but the clearness with which it was opened to me, on reading, was such, as has made a lasting impression on my mind; feeling that God's designs would be frustrated in making known his will in communicating so important a warning as this to the children of men, if not published to them, previous to the great and terrible day of the Lord, with the destruction of this Babylon, which is near at hand.

He begins the vision by describing all the world of mankind passing through time in various companies, some professing this faith, and some that; and then goes on to describe their differences, agreeable to those which actually do exist in what is called the visible church, which is unnecessary for me to repeat. Thus, he says, I have given the reader the view I had of this vast company, relative to the faith: as to their practice, I do not think it my duty to give a particular account of it at present, as I viewed it;\* but signifies as much, as that these divisions had caused much blood-shed, which has been truly the case. But this building

\* Here I conceive he has offended God, in keeping back part of the vision; probably because it would have tended to criminate his own party, as God is no respecter of persons.

is the principal object which has attracted my attention, and which I conceive to be the most important to interpret, as the other explains itself, to any attentive mind.

Perhaps it will not be amiss, in the first place, to remind the reader, that almost every important event contained in sacred history, under the old law dispensation, are typical of some important spiritual event under the gospel dispensation:—therefore we will consider the old Babel spoken of, Gen. xi. 3, who had brick for stone, and slime for mortar, with which they intended to build a tower, whose top should reach unto heaven, as the type; and the building now before us, as represented in the vision (being the visible church) as the anti-type. He says it caught his attention. No wonder; for it is as astonishing that rational beings should attempt to get to heaven on this building, as on one built with brick and slime. And, as he says, the particular make and length of it caused him to wonder: yes; and if God should suffer the world to continue but a few hundred years longer, the additional sectaries would probably be such as to increase the length perhaps twice the distance: but he says he will shorten the days, or there would no flesh be saved—Mat. xxiv. 22. It was pierced with doors each way from the centre one. This centre door represents Christ, the door originally, at which time it was all peace and harmony—and no other way but him. The other doors each way, represent all the additional sectaries that have arisen since Paul's days;



as it seems the Galatians began to make an additional door or gospel; but Paul curses all others but the one he had received and preached—Gal. i. 8, 9. One oddity of the building was, that some parts of it appeared to be three stories, some two, and some one. This shews how little harmony, union, or uniformity there is in the visible church between the different sects. Some set themselves far above the others, and some have had much more light than others, as some of the doors had old timber; that is, the first beginning of their party was established in truth; but as each had a door by themselves, shews that they did not enter by Christ, the only door, notwithstanding their doctrines were near the truth. The two stories shows a less exalted opinion, or, in fact, a less true light: the one story those in a more humble station, as appears to the world.

Some parts appeared to be painted, and some not. Paint represents outward appearance, or show, to attract the attention of men, as the greatest seducers come in sheep's clothing, but inwardly they are ravening wolves. But the true Christian now is clothed in fine linen, white and clean, which is righteousness.

He at length discovers several sorts of timber in the building. Yes, there is almost an infinite variety of timber: this represents the various kinds of faith or doctrines with which they build. One sort, which appeared to be the oldest timber and boards, was much the soundest; it looked black and weather-beaten; however, it was as sound as

it was when it was first put in the building. Al- though Satan may be transformed into an angel of light, and his ministers to ministers of righteousness, yet the truth itself will stand firm when heaven and earth shall pass away. Truth will be truth still, however it may be neglected and despised by anti-christians, and trampled under foot, or weather-beaten. The witnesses themselves are to be clothed in sackcloth, and no wonder they appear black. Christians mourn now over the world, as Christ wept over Jerusalem, knowing that there are but few Christians now on earth, and do not rejoice, as many do, at the progress of religion here and there calling it reformations, which proves to be otherways; for there can be no reformation where there is not a growing better; and they all cry out they must live in sin still, and all come short of their duty; therefore it all proves the progress and prosperity of the anti-christian church, and not of Christ's pure church.

He says, though the new timber and boards appeared to be much the handsomest and best, yet, upon trial, one might pick it to pieces: it was so rotten; and had it not been that a considerable part of it was old timber mixed with the new, the whole house would have tumbled to the ground before now. Yes; it is truly lamentable that the outward appearance of this spiritual Babel has a pleasing appearance to the carnal eye; and their forms and ceremonies, as Paul says, Colossians ii. 23, have indeed a shew of wisdom in will-worship and (apparent) humility, and neglecting



of the body, (which is Christ.) But, as he observes, all the timber, which is not of Christ, will not stand the test of truth; but let them patch it up as much as they will with worldly wisdom, yet the sword of the spirit, or truth, will pick it to pieces like rotten wood. No name but Christ, no foundation but Christ, no church but Christ's church, and that spiritual and not visible, and well may it be said that if there had not been old timber, or some sincere souls which held the true faith, intermixed with them heretofore, the thunders of God's wrath would have destroyed them all, with Sodom and Gomorrah, before now; but the time is soon coming when the sanctuary must be cleansed of all hypocrites, or false professors.

This centre part represents the one original foundation, which is Christ, which was altogether sufficient for all men to build upon, or enter in by as a door, and every one that enters in any other way are thieves and robbers; this door wants no paint or alterations by man, neither will God permit any to take effect; and no man will wish to paint with any new plan of his own, so long as his eye is single to Christ his true husband. He observes, that the centre part was very plain, and the new parts very much painted and needless work to the amount of millions; this shews the great pains and expence the anti-christians take by man's wisdom and learning to decorate religion by outward appearance, which otherwise is sheep's clothing, while inwardly

they are ravening wolves, notwithstanding all their apparent sanctity and voluntary humility, depending altogether on this to save them, while the true Christian keeps the commands of God, which gives him peace of conscience and joy in the Holy Ghost.

The two doors which he saw at the right of the centre door, made wholly of the old timber, represents two persons, probably, who may have introduced some new forms of worship, who held the truth at the time, but varied in form; and altho' the doors were built with gospel truth, yet the rest part was generally built with new stuff; their followers build with a different stuff notwithstanding they still pretend to be the true followers of the first founder; but they have added new sticks; therefore their former leader is nothing to them now. George Fox, the door of the people called Quakers, was, by his writings, a very spiritual man, and one who, I have no doubt, walked with God in his day. But where are the George Fox's? Where is the kind of timber he built the door with? It is almost altogether neglected; new timber and boards, with great attention to painting—with outward appearance of sanctity, at time of their worship in particular, but as great lovers of the world or worldly property, as any people I am acquainted with; and whosoever loveth the world, the love of the Father is not in them.

John Westly, the door of the Methodists, was a very zealous, indefatigable man, and one who



preached much truth, but some error; but had he begun with all truth, still if his followers have run out of the spirit of righteousness, by following him instead of Christ, he is nothing to them, as they build with different timber. Now marvel not if I tell you that the Quakers have fallen into the water (as says Ezdras, in his second book, seventh chapter) and taken such a coldness and deadness that they have very little life in them—a still, dead form only, almost drowned in the love of the world. And the Methodists generally have, on the other hand, fallen into the fire, (fury, heated zeal, not according to knowledge) and have burned themselves in such a manner I fear the fire will never be extracted; certainly it cannot, except they come out of Babel—if they or any others hold the doctrines of the gospel, yet they hold the truth in unrighteousness, and are now, many of them, of the new kind of timber, or anti-christians, dead professors only, as they say they come short of their duty, and will experience the thunders of God's wrath with Babylon, if they do not come out of her soon.

He saw two or three doors to the left of the centre, which had a few pieces of the old timber; this has been the case with many other sectaries, who have originally set out right in some points, or with pure motives—this represents the door, but their societies or churches represent the apartments, none of which are built with the old timber, because it will not bear paint; that is, they will not suffer themselves to be daubed or

flattered, as true wisdom seeks not to please the world, or the carnal eye, but God only. But he says they piled the boards up and made no use of them in the new-moddled parts. No; the churches of Anti-Christ do not want any of the truth or true members of Christ's church with them, because truth torments them, which they cannot bear: but blessed are ye when men separate ye from their company, Luke vi. 22—for the Son of man's sake, or because you are of the old boards, and come in the name of the Lord.

He wondered the people did not burn them at first; but fire will not burn them, as will appear. He says the timber they could make use of by covering it with new-fashioned boards that would bear paint, daubing and whitewashing. O how exactly does this agree with the conduct of those who use seducing doctrines, and doctrines of devils. How many poor souls who have had a talent, which is old timber, given them to improve, been induced to hide it in consequence of the doctrines of unconditional election, which are generally preached up in the present day, together with the encouragement of sin; making Christ the minister of sin, which certainly is the case if a Christian is permitted to sin. These Babylonish plastering preachers will take a person under conviction and suppose it to be conversion, and plaster them up with an idea that they cannot fall from grace; cover them with their new boards or faith; cry peace to them; take them into their apartment, or church; whitewash them well, by



mixing some of their worldly wisdom with truth, and thereby covering the truth, and set them down easy and contented under cover of their new-fashioned boards, or pleasing forms. But O, poor souls! how will you be disappointed when your Babel falls, and is consumed by the fire of God's wrath.

He relates attending the several apartments in time of their worship, and becoming acquainted with their order, and found them at odds with each other, and mentions the partitions or separations; some of them being made of their new sort of timber, and some of which was as tough as whale-bone, and as stiff as iron. His attending at the different apartments in this building represents a person going to the various denominations to attend their worship, or your affections outward and unstable, which ought to be inward and spiritual. Those partitions made of their new stuff, represents something entirely different and new, and not belonging to Christ's church; but this toughness and stiffness represent those who are left to hardness of heart and blindness of mind, in such a manner that there is no more convincing them of the truth, or breaking them off from their delusion than there is of breaking a whale-bone by bending it; and they are stiff as iron which belongs to the legs of Nebuchadnezzar's image, and these are the principal supports of the visible churches to keep up the delusion: how often will you hear some of these tough, stiff ones, say, I am fixed in my prin-

ciples, and I pray God I may always be condemned and found a sinner; and I have reason to believe they pray in faith, for they are determined to sin, and of course their prayers will be answered—and eternal death will be the consequence.

He says there was not many sticks of this kind of timber at the first building: no, they had not got so presumptuous at an early period; had not got their growth in hardness and toughnes. He says the people were sorry they had not more of this kind of timber, since it will not rot; that is, they want those tough kind of sticks on which can be made no impression by arguments, prayers or tears; no tenderness or conviction of truth, by the light of truth. He says he understood nothing would destroy it but fire; no, nothing will effect them until the fire of God's wrath will seize them; they will go through their lives with all the outward appearance, and more than common sanctity, perhaps; and at death will, as Christ says, come with all the presumption imaginable to the door and knock, and tell Christ they have eaten and drunken in his presence; yes, they have eaten bread and drank wine, which perished with the using, and eat and drank condemnation at the same time, because they could not discern the Lord's body. But when the Lord shall say, depart from me, ye cursed, ye workers of iniquity, into everlasting fire, then they will find that fire will destroy them: but he says the building is generally built with that sort of rot-



ten timber. Yes; I believe generally the members of the different visible churches are not altogether left to hardness of heart yet, so but there is some light of truth still remaining in their breasts: when a faithful servant of God digs it up by declaring their situation, they are alarmed and see the fallacy of their religion, and outward forms and ceremonies; and their faith crumbles to pieces like rotten wood, or like the clay in the feet of the image of Nebuchadnezzar, which is the same thing; and when they see and feel their situation, there is some probability that they may yet fall on Christ, the stone, and have their hearts broken, and be made tender and susceptible of truth, which the tough sticks are very anxious to prevent, although there is no other way for the salvation of their souls.

He says they begin to believe their house grows weak. Yes; glory be to God for this knowledge; it does grow weak—at the ringing the bells it totters and shakes. Yes; at every alarm of the conscience, by the spirit of truth, it shakes to the centre; even their own words condemn them, and their own arguments confute themselves:—they have set out, he says, to prop it with this new sort of timber, but to no purpose; for putting shores against any part of the new covering it would burst through; this clearly represents the various parts of the visible churches undertaking to vindicate their plans by scripture, which will confute them, and make a greater breach in their fabric; truth will not build up error, when-

ever truth comes in view, it will cause all their false props to burst through their outside covering, or Christian appearance, and the shame of their nakedness appears.

He says they begin to be uneasy about the building. Yes; the spirit of God begins to strive more than usual with them, because the end is nigh, and God is not willing to lose the purchase of his blood. Some times they are ready to wish to build anew; but here the difficulty is, the people are divided: yes, it is Babel, and always will be a confusion, even in their own apartment, until they leave all to follow Christ; then they come into one perfect union with him. But they never can bring all these apartments into one with the same kind of timber; one crying on this wise, another on that, which we see is the case. But, as he says, this matter is to be put a stop to by and by.

Now he goes on to draw a picture of what has come, and is coming on the earth, previous to the great and terrible day of the Lord, when Babylon shall be destroyed. Wars breaking out, battles fought, thousands slain, captives, high abuses to prisoners, blood and carnage fill the earth, conviction of sin, distress of soul begin to roll on, sickness rages at the metropolis cities, death, flying from every quarter—war breaks out in the part where I was, that is, near home, thundering of guns, and the destruction of thousands—drought comes upon the land; many concerned, and a goodly number is said to gain hopes



of pardon, and join the churches. O what numbers there are who are convicted by the spirit of God, and brought to cry for mercy and obtain forgiveness; and then, instead of following Christ as their only head and husband, go a whoring after other gods, and join these Babel-builders, or Babylonish churches; go into sin again, and hurry their souls to destruction, after all that God has done for them, which is the case of thousands.

He goes on to shew the various distresses which are about to take place—wars increase—sudden deaths among the people, by accidents, and want of bread—calamities of almost every kind, till it seemed as if no flesh would be saved. These things, reader, are verily coming upon the earth, as here predicted; and great distress of soul will be felt among the most serious. A call for a general meeting—many attend at the great house—in the midst of the meeting, a terrible earthquake shakes the building, so that many timbers fall, such as girths and beams of the old timber, that were in the house, and killed a number, and wounded others. Now comes the trying time—this great building is the whole world of sects and denominations, or what I call spiritual Babel. The calling the meeting, is in consequence of an alarm which they are about to have, when they will see their building in danger; and on consultation, they will be struck as with fear and trembling, feeling their whole building to tremble so that many that have heretofore been led in error innocently, will

now discover their error, and come out from among them; and even some of their greatest supporters, such as deacons, or girths, or principal persons, or beams, which will alarm, wound or kill many others, which will surprise the people, and cause great confusion among the remaining ones. Some, he says, fell into tears; some to praying, and some to cursing and swearing. Yes, many times, on an alarm of this kind, the sincere souls will cry to God, and receive benefit; but the more hardened ones will be so angry at opposition from God, or his children, in telling them the truth, that they will give loose to their passions, and show their cloven foot, throwing off all reserve.

He says, now it appeared high time for him to leave the house, and also many others. Yes, and would to God I could persuade them to leave it and turn to the Lord alone, leave this Babel, leave this confusion of tongues, learn the true language of Canaan, and not speak half Jew and half Ashdod, or half the language of Canaan, and half something else. O, I tell you, it is high time to leave the building, and go into the open field of true gospel light. This is the very gospel I preach, and the errand on which God has sent me. And nothing could have described the true situation of the business, better than this vision; and I am confident it was from God, and has been providentially thrown into my hands for this purpose.

He says he went out to the south-east, and turned, and looked toward the house—saw a very black cloud hang over it; and there burst from



the cloud streams of lightning, that struck the house. Yes, every soul must go out of the visible church, if ever they expect to see the danger that awaits it; you cannot see what is over a house until you go out of it. Here we may take a view of the commencement of the Millennium, when those who are faithful will leave all things that offend, and meet Christ, when he will turn his hand on the wicked, and destroy them with the thunders of his wrath. But we will take a particular view of this situation: it seems that several went out of this spiritual Babel. This represents, that many who are sincerely desirous of the truth, will leave these churches, and turn to the Lord with all their hearts; and when that is the case, God will begin to pour out his wrath on the stubborn and rebellious. The lightning may clearly represent the light of Christ, by which is discovered their abominations; for without light, or a knowledge of the truth, there would be no condemnation, which is the thunder of the law. And it seems that all, as one, fearlessly engaged to put out the fire set by the lightning, or resist the true light sent from God, and undertook to quench it with some of the fountain near the centre, or water of life; but streams from this fountain would not resist truth; therefore the fire was not quenched. It seems, likewise, that the engines were manned, principally with priests; and he never saw that sort of men work so well as they did then, nor with so much agreement. What a striking picture is this of the conduct of the hireling

priests, with whom gain is godliness. As soon as God's light and truth comes to view, they know they cannot stand, except they, by some means, put out, or cover this light; for if their hearers are suffered to see for themselves, their craft will be immediately in danger; and there is nothing in which they will exert themselves so much as to quench the spirit of God; for if the people can go to God for information, they will not be under the necessity of applying to them to be taught by their worldly wisdom, and their hire must cease; and, without this, Babel must fall, for it is worldly wisdom, taught by Satan's preachers, that makes all the differences in matters of religion, and of course makes all the confusion of tongues of this spiritual Babel. And as to their agreement in this matter, it is nothing strange; for the children of the devil will always unite to oppose the children of God, as Herod and Pilate united to crucify Christ, although they had long been at enmity. But it seems, with all their confidence and presumption, they were not able to stop God's judgments, or the destruction of this building in the vision; neither will all their exertions be able to prevent the truth from penetrating into this spiritual Babylon; and when that is the case, it must fall, for nothing but error and ignorance support it now. Error cannot stand before truth, no more than wood can before fire.

Now, he says, there broke from the cloud streams of lightning, in every direction, all over the house, and continued some time, and then



ceased, and left the building in one solid mass of fire. This represents the destruction previous to the Millennium morning, or the great day of the Lord, who is to come in flaming fire, to take vengeance on all who know not God, and who obey not the gospel of our Lord Jesus Christ—2 Thes. i. 7, 8.—O, what a dreadful day it will be to all who shall be found in this Babel, or mixture of truth and error, and do not come out from them and not partake of her plagues—all within the compass of this lightning, or connected with the building, silenced in death.

He says he never saw such repentance as there was with those who had made their escape. Yes, as it says, Joel ii. 32—Whosoever shall call on the name of the Lord, shall be delivered. But those who think they are safe in this building, and remain there, will never call on the name of the Lord, because they think they are safe already.

Now, he says, they all assembled in one general assembly. Yes, when they leave Babel; when they leave all, and turn to the Lord; they will then unite in one spirit, and never till then: then will they go into the open field of true gospel light; then will they all unite in one spirit of prayer, and be willing to humble their bodies that God may humble their souls; and such prayers as will then be made, in the spirit of Jesus, perhaps, has never yet been witnessed; and that among all people, nations and languages, in one universal union.—He says there was a wonderful change; they all broke out with one accord into singing—My soul

doth magnify the Lord; my spirit doth rejoice. This will be the continual employment of all who shall be permitted to see that glorious day. Innocence and love—indeed this is the second heaven.

They now turned their attention to the ruins of the building, and found nothing was consumed but the new sort of building-stuff; that is, the new sectaries, names and doctrines of men, which are all errors, and they will finally perish, when the truth, or true doctrines of Christ, will stand the test; it seems all that were on the roof and near the house, were also consumed. Yes; woe be to them that adhere to spiritual Babylon much longer, or Nebuchadnezzar's image, which is the same thing. Your dead bodies will be a sad spectacle for those that have escaped, to behold, more or less, as it were scorched with the wrath of God. But the dead must be hidden from view, and all things that offend, that perfect happiness may be felt by all the faithful.

Now is the house to be rebuilt of the old pure stuff: yes, now Christ is to take to him his great kingdom, and reign universally over this earth, when it is purified; then will his church be erected, and no false timber, or doctrines, shall then be mixed with the true; the sanctuary will then be cleansed; all the timber, boards and glass, had not been damaged by anti-christ at all, but rather better, having passed through the refiner's fire: all who lean on God alone, or on his truths, and perseveres to the end, will be found safe at the trying hour. They raised the timber just as



it was. Yes, they will not undertake to alter it then, to make it agree with man's wisdom. One story—meek and lowly. Here is harmony—no jarring, no disputes, no where—all are led by one spirit—all will be in harmony. The house is finished, with all its windows: it seems there are many windows, which signifies that God is light, and in him or his church is no darkness at all. No necessity of making any door, for the old door, which is Christ, is altogether sufficient, and shined like gold. And it ever might have been sufficient, had it not been for a few things he says he saw, but had not time to write them. Here I expect he has also omitted a part of the vision, which was necessary to be made known; for which God was not well pleased; but I can tell him what the reason was—if Christ's doctrines had been taught, and them only, there never would have been need of any more apartments, or doors. But lucre and gain, which is the foundation of priestcraft, has been the cause why other doors were necessary together with worldly wisdom, or education, for true spiritual religion. This, I say, has been the only reason why there ever was a desire to have any other than the one gospel established by Paul.

He now relates the house to be ready for worship: this is the true and only church of Christ, and the pulpit he mentions only relates to Christ and his two witnesses, who are to stand before the God of the whole earth, and all their preaching will agree. He says they lived a long time

in this harmonious, lovely, and heavenly manner: yes, a thousand years at least; and the earth increased wonderfully in its inhabitants; yes, as there will then be no deaths, the inhabitants will probably increase to as great a number in one thousand years as they have in the whole period of its existence before.

Thus far of the vision appears to me consistent, and has been clearly opened to my view:—but much of the remaining part appears to be inconsistent with my view of scripture, and probably must partly have been formed by his own view of things; however that may be, as it has not been shewn to me in the way he has laid it down, I have thought proper to omit it altogether; the building, or Babel, being the principal thing which drew my attention, and which is the most important for the world immediately to attend to—it being undoubtedly given to Mr. Peck, by revelation from God, for the express purpose of revealing the mystery of iniquity; but as Mr. Peck hath kept back part of the revelation, God did not see fit to give him an interpretation; nor is it possible to make a man see, when he is determined to shut his eyes.



## OBSERVATIONS

*On the subject of the foregoing Vision generally.*

THE view Mr. Peck had of the world all going through time in companies, holding different faiths, was given him in order to make a more sure impression on the mind of the reader of the interpretation of the different apartments in the building, meaning the same thing. How conspicuous is it to every eye, which looks with attention, to see the divisions and sub-divisions into which the world is cut up; which is enough of itself to cause every candid mind to know at first view, that there is something wrong as respects the leader; and that there must be as many leaders as there is different sentiments on religious subjects, which is altogether wrong, as Christ is the only way, truth and life, and of course the only leader; and as sure as we walk in Christ, the way, we shall walk in the one way, and there would be no different companies, or apartments, or doors.

He has related the different faiths they held, but has not given us their mode of practice, for which I am exceedingly sorry; for this would have shown more clearly who erred and strayed most from the ways of true Godliness. But for this omission he must give an account to God, and not to me. His mentioning the bloodshed

which was occasioned by the contentions of those companies, also shows, that they were not of God; for true religion is directly opposed to shedding man's blood; for we know not when a man is in a suitable situation to die, and his soul is of too much importance for us to trifle with in that way, or to force it upon the hands of its Maker before God's time; for which reason it is said, that no murderer (or shedder of blood, which is murder in the sight of God, except it be for shedding blood) hath eternal life abiding in him.

He says also, that the numbers that were slain, made him think of what the prophet Amos said—The sinners of my people shall die; yes, the sinners of any people shall die—for the soul that sins, it shall die; and by this it is clearly proved, that a man can fall from the love, favour, or grace of God, and be lost; for they could not be his people except they were in his favour, or within the day of grace at least.

But now it seems God shewed him a building with different doors, different apartments, and different shapes and makes to represent the present state of the world, as it respects their ideas of religious matters, the name of which you may stile Babylon, or the mystery of iniquity, which Paul said should be revealed, which is now coming to view; or the beast, a many-headed monster of destruction, or the great whore or mother of harlots, or which has caused so much spiritual whoredom. Come out of her,



my people, that ye be not partakers of her sins; and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities.—Rev. xviii. 4, 5.—Although this has reference, literally, to the nation of England in particular, through the chapter, still its spiritual signification relates particularly to the visible church, or church of Antichrist, which is the mystery of iniquity, or spiritual Babylon here revealed.

O, the wonder and amazement with which he beheld this building; and with what amazement a spiritual man can behold this spiritual Babel, this confusion of tongues, every one speaking his own language, which is the concision Paul tells you to beware of. Every sectary has a language that none perfectly understands but his own party, and not even them; and now God is going to confuse their tongues more and more, until he destroys them altogether. But O, how slighted and neglected is this old timber and boards; the meek and lowly cross-bearing way of life, or the true gospel, which is the building-timber of Christ's church: how does the new painted stuff shine, in the eyes of the world, with universal applause. But he that will live Godly in Christ Jesus, shall suffer persecution; but O, how rotten will this new stuff be found—how unsafe to rest on, and how soon would all the whole fabric fall to the ground, if they did not mix truth with their error; that is, this old timber with their new. O, how firm the old centre part is,

all built with the old truth of Jesus Christ, which will stand when heaven and earth shall pass away.

It may be asked why this truth is considered as part of spiritual Babel: it is no otherwise a part of it than God's truth is a part of the unregenerate man, or hypocrite, although it is shining into his very soul or centre, and teaching him the way of life; and if the man goes to hell, God will take his talent from him and give it to another. So it is with this old timber; it is in the world as Christ's militant church, but not of the world; and all the rest are likewise in the world, and of the world's spirit; and all must be tried by the refiner's fire, and they that will be found faithful, the fire will take no effect on; but rather serve to brighten and purify those who hold the truth as it is in Jesus.

The centre part has never been rebuilt: no, it wants no alteration, nor ever will, as respects the truths on which it is founded, and of which it is composed; for God is ever the same, and his truth changeth not; and how simple it is for man to undertake to make so many kinds of gospels, or truths, on which to found their salvation; which is, in fact, no more truth or gospel sufficient to establish a permanent foundation for happiness, than rotten wood, however well it may be painted, is suitable or sufficient to build a permanent house to stand storms, winds, &c. in this world. But when the storms, &c. beat on this house, as Christ says, it shall fall—and



great shall be the fall, or the disappointment, because they were building this Babel to reach to heaven; and they will miss of their aim, or what they sought after, and fall into hell, because they did not strive to enter in at the straight gate, or narrow cross-bearing way.

As many sectaries as hold to the complete redemption of man, and free offers of salvation to every creature, on conditions of perfect obedience, so many are in possession of some of the old timber, that will stand fire. Some hold to free salvation in part, and to predestination in part—these are mongrels, or a mixed, confused jargon, suitable to build the building they are about, which is Babel, or confusion of tongues; for there can be no freedom and compulsion in the same thing as it respects the same object in view, because it would be an absolute contradiction in itself, and entirely uncertain as it respects both; and this is one of the greatest foundations for all the confusion; and, in fact, on which so many apartments have been built in this Babel. For, until we can believe that God has made man, and placed him in this state of trial, or probation, and given him the power of acting freely, both from his secret, or revealed will, as respects choosing life or death, he never can reasonably believe himself to be accountable to God himself, or any other being, either parent, master, or even to the laws of man; for he acts in all cases as a machine wrought upon by an almighty power, and of course irresistible.

But some of these Babel-builders say, we act the same as if we were free, because we know not what is designed concerning us: we are all commanded to work out our salvation with fear and trembling, and to believe in the Lord Jesus Christ, and make use of all the outward means, and we do not know but God will save us. Now I would ask these tough, stiff sticks, (for these are the ones that nothing will have any effect on but fire) if the decrees of God are such that he knew at the time of creation that a man would be lost, whether it is possible for that man to be saved? This is readily answered no. Well, can you, tough and stiff as you are, possibly believe that God will command this man to repent, and believe that Christ died for him, and thus command him to perform that which God never put in his power, and to believe that which would be an absolute lie? (for all men are commanded every where to repent and believe.) And can you believe that God is so well pleased in tormenting and tantalising his creatures, as to set them to work out their salvation with fear and trembling, all their days, and create them for this express purpose too, when nothing but the flames of hell were ever in their power to obtain, by the unalterable decrees of God from all eternity? Such men as can still believe this, which thousands pretend to do, are tough sticks indeed, and are seasoning for the purpose of increasing the flames of hell, in their aggravated torment, to all eternity.



This doctrine of Calvinism, or unconditional election and reprobation, must return, with all its followers, to the place from whence it came—which is the bottomless pit, (as you will see by an explanation of part of the 9th chapter of Rev.) And had it not been for such views as this doctrine naturally introduces into the mind of man, none of those different apartments would ever have been added to the first centre-part, or true gospel. The spirit of this doctrine originated with Satan himself, when he tempted Eve—Gen. iii. 5. He says, God doth know (by his secret will) that instead of dying, as he says, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as Gods, knowing good and evil. Here you see the fore-knowledge of God is brought in question, in order to make man commit sin, and then answers, as an excellent cloak for it, by making God the ostensible cause of it. But although this doctrine was handed to man at so early a period, it was never completely systematised, until Satan employed John Calvin to do the business, which was revealed to St. John about one hundred years after Christ's time.

## EXPLANATION

*Of part of the Ninth Chapter of Revelations.*

SOME time in the spring of 1805, as I opened the Bible, these words came to my view: *And the fifth angel sounded, and I saw a star fall from heaven:* and at the same moment the impression came with great weight into my mind, this was John Calvin. And as I read on, the impression increased from every description of him and his doctrine, until no doubt remained: and I now offer it as a revelation from God, and am confident it is agreeable to his will.

But, says the enquirer, how could John Calvin be a star, and fall from heaven. Truly, the followers of his creed cannot see; for it would be falling from grace. Well, so it is. He was a star in heaven, in infancy (if never after) for little children are of the kingdom of heaven, and that could not be, if they were not in it; and every subject of that kingdom is considered as a star; and he fell from heaven unto the earth: yes, from heaven and heavenly things, to earth and earthly things, or fell under the curse of the first Adam, which was of the earth earthy. And to him (not it, as it would have been termed, if it had been only a star literally) was given the key of the bottomless pit. Why was the key of the bottomless pit given to him, in preference to any other man?



Why, in the first place, for his extreme pride, in denying his father's name, *Chauvin*, in consequence of his low birth or occupation, being a cooper, and taking the name of Calvin. From this spirit of pride, to conceal his natural father, which will always ingratiate any person with the angel of the bottomless pit; and, also, by reason of the dissatisfaction he felt against the Pope and Romish church, because he was not promoted to a bishop or to some great authority there, Satan takes this opportunity to open the resources of the bottomless pit, for him to collect a creed most effectual to gain the affections of the world or earth, to which he had fallen, and also to answer his purpose of ensnaring the souls of the children of men, and to answer a double purpose to him, in feeding his pride and ambition, in making him the door or leader to this great and mighty party, which should spread all over the world like locusts, and hand his name down to posterity with applause. These are sufficient reasons of themselves, together with his natural abilities, why the key was given to him, as a man in all circumstances best calculated to answer the designs of the angel of the bottomless pit, in preference to any other man on earth.

Verse 2—*And he opened the bottomless pit.*—Yes, he opened it, and collected every ingredient which is contained in his creed; for there is no good in it, but all darkness or smoke. *And there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air was darkened by*

*reason of the smoke of the pit.* The smoke of a great furnace is generally very black, as it says this was so dark as to darken the sun and the air. This represents the falsehoods contained in this doctrine. As all truth is light, so all lies are darkness; and this creed, when formed of dark materials, arose from its former place of residence, with all the darkness consequent to its original nature and author, and darkened the sun and the air. Yes, the most noted for that of any thing that ever has been produced by the enemy of souls. This sun represents the sun of righteousness, which arises, to the penitent soul, with healing in his wings; and how is his character blackened and vilified? by representing him as the author of all sin that ever was in the world, or ever can be; by saying he has foreordained, and that for his own glory too, whatsoever comes to pass; and sin of all kinds is coming to pass every day. What a lovely thing it is for carnal nature to throw all their sin upon God as the author. This air here represents light, or the free operations of the spirit of God in the children of men, to teach them true wisdom, which is the only key of knowledge, or light; and this doctrine, by denying revelation in these days, and setting up man's wisdom for truth, has obstructed the free operation of this comforter which was sent into the world, that it has become a tormentor to the principal part of mankind, for man's wisdom does not agree with God's.



Verse 3.—*And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power.* Locusts represent destroying insects of the most powerful kind: and as every preacher of a false doctrine have the most destructive powers of any set of men on earth, as respects the soul, these locusts must represent all preachers who have taken their authority, or doctrine, from this creed of John Calvin's, or smoke from the bottomless pit: what is this power which is given them? It is to sting. Well, how does this apply to Calvinistic preachers—how do they sting? If any person, who has lived and died full in the faith and practice of this doctrine, which they preach, could be permitted to come from their present place of abode, they could answer you more pointedly than I can. But I can tell you the greatest sting that ever was or ever will be, at the hour of death, is sin! And there never was one, who preached agreeable to the Calvinistic faith, but would declare that no man can live in this world without; and a belief of this will effectually strike every one of their followers with this sting, which they cannot get rid of so long as they commit sin.

Verse 4.—*And it was commanded them that they should not hurt the grass of the earth; neither any green thing; neither any tree, but only those men which have not the seal of God in their foreheads.*—Here the grass signifies those who are in a fruitful situation—growing in the truth,

in a promising state; the green things the same; and the trees, those who are firm in the faith, unmoveable—always abounding in the work of the Lord; or, those who have the seal of God in their forehead. These, so long as this is their situation, are, by God's command, out of the power of these locusts; and will not listen to those false doctrines: but the moment they begin to sin, they get the mark of the beast, and immediately come under the power of these spiritual locusts. Who is it that have the seal of God in their foreheads? I shall not attempt to point them all out; but, generally, they are those who have a spark of that divine charity, or love for the souls of men, that Christ had without measure, when he died for sinners. For, without this charity, we cannot partake of the nature of Christ; and if we have that, we will fully believe that Christ died for all the souls he had made, or ever will make; and that all have a free, full and complete offer of salvation, by means of his atonement, on conditions of perfect obedience, through faith in him: and those who believe Jesus Christ is come in the flesh to strengthen and assist us to do his will in all things; and also, that we, by faith in this present Saviour, can, agreeable to his command, be perfect as our heavenly Father is perfect; that is, as perfect in our sphere as he is in his; and that our perfection shall be of the same nature as his, although not in degree: and those who are persecuted for Christ's sake—who have all manner of



evil spoken of them, for those who will live Godly in Christ Jesus shall suffer persecution. And, on the contrary, those who do not partake of these marks, are those who have the mark of the beast, either in the forehead—by believing in these doctrines of the locusts—or in the hand, that is, by acting in it, or worship its image—that is, believing they are or can be Christians, or followers of Christ, while they are the followers of this creed from the bottomless pit.

Verse 5.—*And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion when he striketh a man.*—God is still so gracious, even to those who follow these locusts, as not altogether to take away his spirit, but continues a spark of life in them still that the locusts cannot entirely kill; nor can they take all feeling of the truth from them until a certain time, when their day of grace will be over, and they become these stiff sticks, which cannot be broken or turned into the truth. But their torment is condemnation when they are guilty of sin, which all followers of John Calvin profess to be; and this torment is as a sting to the conscience as continually as the sting of a scorpion.

Verse 6.—*And in those days shall men seek death and shall not find it; and shall desire to die, and death shall flee from them.*—How true it is men do seek to get rid of their condemnation, or sting of sin; which, if God should permit,

there would be no possible salvation for them—for they would then be left to believe a lie, that they might be damned for having pleasure in unrighteousness; as in Thess. ii. 11, 12.—O, how would men damn their souls, by seeking this death of the conscience, if God would let them have their wish; that is, let me alone and not disturb me, but let me sin and not feel a sting. I have known this the case when I reprove a man for sin—he will sometimes tell me it is none of my business, and be offended because I will not let him go to hell peaceably.—They seek to be dead to these feelings, but death flees from them; God still visits them with a ray of life.

Verse 7.—*And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.*—As horses generally represent a creature valiant in battle, so the number and power of the beast, or false prophet, is strong and powerful; and spread, as it were, over the earth, as missionaries, and will cast the truth down to the ground.—Daniel viii. 12. Their principal aim is popularity, or the authority of a king to govern and rule all others; and their god is gold; therefore they are represented as having crowns like gold—and their faces are like men, for they are men.

Verse 8.—*And they had hair as the hair of women, and their teeth were as the teeth of lions.* The hair represents power, and strength, and



their teeth, destruction; and as it appeared to be the hair of women, so their appearance to the world is that of Christians, or the church of Christ, which is always represented as a woman; and as the hair is represented as the woman's covering, so the clothing, or outside appearances of the visible churches, is very near the appearance of the true church. As Paul says—it has indeed an appearance of wisdom in will-worship and humility—Col. ii. 23. But it is all of the voluntary and not of the real kind.

Verse 9.—*And they had breast-plates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.*—This is all calculated to show the power of the beast, or legs and toes of Nebuchadnezzar's image, in the latter day, when Satan comes down among the inhabitants of the earth, which indeed is the case now, having great wrath, because he knows he has but a short time; the saints will soon take the kingdom.

Verse 10.—*And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months.*—As has been before observed, their stings are in their tails. Yes, they will find at their end, or tail, will be a monstrous sting; not only will their doctrine sting others, but at their end will sting themselves the worst. And their power now is only to hurt men, or to lead them astray a certain time, represented as five months, but cannot kill them entirely, until God sees there is no hope; then he will take

his spirit from them, if they do not leave these locusts, or children of darkness, and turn to God. The power they have to hurt men, is in consequence of man's giving their strength and power to them; for God would otherwise never give them any.

Verse 11.—*And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon*—which signifies destroyer. Now we come to see who is the leader or commander of this great and extensive doctrine. Surely their king is no less than the one who furnished them with the articles of their creed; and he, of all others, has a right to command, and he does command, and they obey; for they all profess to live in sin—and, according to their faith, they do live. But O, what destruction does the Calvinistic missionaries make among the poor savages, in leading them from the simple truth, agreeable to the dictates of the spirit, into the doctrines of Apollyon, or John Calvin, that God has fixed all things from eternity, and that all they can do cannot alter any thing; and yet they go to preach to them and alter them for the better, or there would be no necessity of taking that trouble. But it is the hire, and not the care for the soul; for the hireling careth not for the sheep; and they are all hirelings, more or less; and that is a mark of the beast, and will be found so at the trying hour.



Probably some will say, I have endeavoured to irritate the feelings of many, who may be implicated in this treatise; but I can answer them, I have no more than simply stated the truth as it has come to me, without the least exaggeration, as was my duty before God. Therefore, if you are straightened it is in your own bowels, and I cannot help it; but you must settle the matter with God, your Saviour, while the day lasts.

Aw'd by a mortal frown, shall I  
 Conceal the word of God most high?  
 How then, before thee, shall I dare  
 To stand, or how thine anger bear?  
 Shall I, to please th' unholly throng,  
 Soften thy truths, or smooth my tongue;  
 To gain earth's gilded toys, and flee  
 The cross endur'd, my God, by thee?  
 Nay; who is he whose scorn I dread;  
 Whose wrath or hate makes me afraid?  
 Yes, let man rage, God I adore,  
 Whose arm can save forevermore.

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*PROPHECIES AND WARNINGS, NOW  
 TO BE ATTENDED TO.*

I AM confident, that many who feel stung by what is contained in these sheets, will say, I am mad or crazy; deluded, enthusiastic, and what not, in order to justify or soothe themselves still in their easy, slothful situation; and will condemn me as uncharitable, for pointing out the way so narrow, and so few walking in it; and that my delight is to condemn others, and justify myself; as some have said I mean to monopolise all true religion to myself, and a few others. No, friendly reader; examine the following prophecies, and see; if I was of so narrow contracted views as those, I should not take the pains I have done of convincing people of their error, and persuading them to turn into the narrow path of life. It is because my soul's desire is, that they may see and walk in the true religion of Jesus; and if I know what true charity is, it is this true love to the souls, which is inspired by God himself into the heart of every true lover of God, and none else. And this love will not see a soul in danger, without a desire of warning him of it; and although I have been obliged to be very plain and pointed in this work, God knows it is grievous to me as a man; but charity, or true love to the souls of my fellow-mortals, has constrained me to say what I have



done, that they may experience the privileges I enjoy. And it is in vain for you to tell me I do not know these things to be so, because I will believe God before you—let God be true, and every man a liar—and I never have been to man for wisdom in religious matters.

I know there are many difficulties attending the matter as respects getting the confidence of the people; one says there never were so many odd notions of religion as there are in the present day; and many are rising up in different parts, and endeavouring to get followers; and that if we were to believe every one, we should soon have enough to do. O! my friends, has God left you without a way of knowledge of the truth? No! whosoever believeth on the Son of God, hath the witness in himself; 1 John, v. 10. Now if you do not know who is right, it is because you do not fully believe on the Son of God, or that it is his Spirit only that can give you any true information to be depended on.

This Christ forbids: lo! here or there  
The secret chambers or desert;  
And then he doth to thee declare  
God's kingdom is within the heart.

In all stages of the world, when God has been about to bring to pass some great event, Satan has been the most busy to deceive man by false appearances; so that when the truth doth really come to view, man shall think that a deception also. How was it with the coming of Christ, and

the establishment of the gospel dispensation?—Does not Gamaliel tell the men of Israel, Acts v. 35, 36, 37, that one Theudas boasted himself to be somebody, and a number, even four hundred, attached themselves to him, but were brought to nought. And Judas, of Gallilee, drew much people after him, but was dispersed, because he was not of God. But this was no just reason that they should not believe the truth, or Christ and the apostles, when they came; but we see it was like to have the effect Satan desired, had it not been for Gamaliel, who warned the Jews to let the apostles alone, lest they might be found to fight against God. Now, O! my friends and fellow-mortals, is there no Gamaliels among you? No judicious advisers, that will advise you to receive the important truths of God, let them come from or through what instruments they may? God will make an instrument of some of his creatures, to reveal these things, and you ought to be content with whomsoever he shall choose.

Now if the interpretation of the vision; if the explanation of the revelation of St. John; and if the declarations generally respecting spiritual Babylon, are not of God, they will not stand, but will surely come to nought; and you need not fear, but go on, putting your confidence in outward carnal things, that perish with the using: make as many divisions in the church as you please; have as many ways to get to heaven as your fancy leads you to; fight as much as you please against perfection; persecute every one that doth



not agree with you; make as much confusion as you can; have the hammers at work, fitting the stones for the building, after they get together, although this was not agreeable to the type which Solomon gives us, if you are right, all is well. If there is any confusion or division in Christ's church, there may be just as much as you please, and this confusion will continue and destroy even heaven itself. But no, my friends, whoever you are, I tell you of a truth, these things are given to me of God, or I should never have seen any thing of them; and it is for you to see as well as me.

It is impossible for me to express the horrible, dangerous situation that the inhabitants of the earth are now in, especially those who have taken an active part in favour of Apollyon, or have joined the anti-christian church of sinful professors. I view the world divided into three classes, to wit—Those who have joined the angel Gabriel's army, under King Jesus; those who have joined Apollyon's army, or the kingdom of the beast; and also those who have not enlisted into either, which stand as neuter, with regard to profession. The first of these are those who have set out in quest of truth, however it may bring them to the cross, and to live holy lives in all manner of godliness and honesty. These are the true members of Christ's church, and none others ever will find salvation until they shall come in the same way. The second class are those who have made a profession of religion outwardly, perhaps set out right at first, but have fallen into sin,

and now hypocrites at heart; that is, they do not live godly in Christ Jesus, but are found in sin and condemnation, while professedly they are Christians. These are all soldiers in Apollyon's army, however numerous they may be found to be, and belong to this spiritual Babylon, or mystery of iniquity. The third class are those who never have made an open profession of religion, or rather that never have sincerely sought after it at all: these are still standing as neuter, as it respects the profession of religion, and are in a far better state than those who have joined the enemies of God, because when they set out they may much easier begin their journey right, than those can return back and take a new road, who have set out wrong. Therefore I would solemnly warn you, who have not enlisted, to be sure to enlist into Gabriel's army, where you are to fight the devil and sin and every imperfection, and by the strength of the Lord, perfectly obey the commands of your heavenly King. But, O! how many souls have set out aright in this straight and narrow way, and have been induced to turn to the right hand, because there were many going in this way, which is pleasing to the carnal mind, but still making a high profession of religion, laughing at those who take up their cross in this poor, despised way of holiness; they are going on easy as the world, nothing to trouble them, no more than those who walk in the left hand road, which is the neuter, or open sinner's road, which is called the highway; but the right



hand road leads into the hedges, where there is little probability they will ever get out; and if not, they are those who Christ said should fall, and great should be their fall, or disappointment.

With how much propriety can I now cry woe to the inhabitants of the earth, and of the sea!—for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time—Rev. xii. 12.

Satan is raging in an unusual degree: but some will say, they think this is as good a time as has been this thousand years. So it may be with some, that are under the power of Satan; those he considers safe in his kingdom, he does not trouble so much, for fear of loosing them—he is subtle. Let a man begin to seek God, then is the time for the enemy to come with all possible power. I am confident there never has been so difficult a time for a sinner to come out of darkness into the light, take up his cross and walk in the light, perhaps since Christ was on earth, as the present day; for Christ said that deceivers should do great signs and wonders, if it was possible, to deceive the very elect, or those who walk daily in the light, which is election. But there is an escape yet to that soul that will lay down his life, or carnality, for Christ's sake—but not else.

The time is now that Daniel speaks of, when the enemies of God should cast the truth down to the ground, and even exalt themselves against the host, which is Christ, in the flesh, or the keeper of the sanctuary—Dan. viii. from 11th to 14th v.

How is the daily sacrifice decreasing, or the true daily worship of God despised, and the host trodden under foot! How do they deny Christ, as our teacher, and his direction, from day to day, and tread him under foot, and establish their own worldly wisdom! But, O! my friends, the sanctuary is now about to be cleansed, when the host will have his free operation.

And he said, unto two thousand and three hundred days; then shall the sanctuary be cleansed. And now this time draws near. God is about to make a separation between the precious and the vile: the worship of God must be pure; no mixture of Christians and hypocrites; no fellowship with the unfruitful workers of darkness. I warn ye, O! ye that have named the name of Christ, depart from all iniquity! Come out from the works of darkness, (or Babylon) my people, that ye partake not of her plagues. The thunders of God's wrath is about to be poured on this spiritual Babel, or confusion of tongues; the lightning of God's truth begins to stream from the cloud already that is gathering around you, hirelings, or retailers of man's wisdom, or the foolish virgins' oil, and the thunders of the condemnation of the law begins to rumble in your ears. O! ye priests, to your engines—put out the fire if you can, and see what will be the event; I am confident you will exert yourselves more, as the vision represents, than you ever did in all your lives before; but, I tell you it is all in vain; God is stronger than you; and if you attempt to take



the waters of life to put out this fire with, it will only kindle it the more. Every scripture argument you use operates against yourselves, and serves to overturn your own system, and causes the candid enquirers to see more into this mystery of iniquity.

O, ye Babel-builders! God is going to send a famine among you—not a famine of bread, nor a thirst for water; but of hearing the words of the Lord—Woe to them that are at ease in Zion. The lion hath roared, who will not fear?—The Lord God hath spoken, who can but prophecy.—Amos iii. 8. The spirit of God is pressed as a cart that is full of sheaves. Alas for the day! the day of the Lord is at hand; and as a destruction from the Almighty shall it come.—Joel i. 15.

If any man worship the beast and his image, (which is to belong to this Babylon) and receive his mark in his forehead, (that is, believe in this creed that came from the bottomless pit) or in his hand, (which is to take any active part in his favour) the same shall drink of the wine of the wrath of God, which is poured out, without mixture, into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of

his name (that is, the name of any denomination.) Rev. xiv. 9, 10, 11. O! the abominations of the earth are almost ripe, like clusters of grapes, for destruction. God is about to say to the destroying angel, thrust in thy sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe—when they are to be cast into the great wine-press of the wrath of God, when the blood of the slain is to be to the horses' bridles.—Rev. xiv. 18, 19, 20. Put ye in the sickle, for the harvest is ripe; come get ye down, for the press is full, the fats overflow, for their wickedness is great.—Joel iii. 13. The Lord also shall roar out of Zion and utter his voice from Jerusalem, and the heavens and the earth shall shake—but the Lord will be the hope of his people, and the strength of the children of Israel, (or real Christians.)—Joel iii. 16. For behold the Lord cometh forth out of his place, and will come down and tread upon the high places of the earth.—Micah i. 3. The great day of the Lord is near; it is near and hasteth greatly; even the voice of the day of the Lord, the mighty man shall cry there bitterly. That day is a day of wrath—a day of trouble and distress—a day of wasteness and desolation—a day of darkness and gloominess—a day of clouds and thick darkness.—Zeph. i. 14, 15. It seems as if this earth is covered with columns of thick darkness, which are rolling over the people like billows, in such a manner, that they can scarcely see a ray of light, except those who keep their eye on Jesus,



and whose prayers are continually ascending up before God for protection against the powers of darkness, and spiritual wickedness in high places. O! how the priests have polluted the sanctuary, they have done violence to the law.—Zeph. iii. 4. Because they plead for sin—woe to the idle shepherd that leaveth the flock.—Zech. xi. 17. Hireling shepherds flee, because they are hirelings, saith the Lord of hosts.

Woe unto them that are wise in their own eyes, and prudent in their own sight.—Isa. v. 21. And so are all those who have learned any gospel of men; but, O! their silver will be found dross. All ye inhabitants of the world, and dwellers on the earth, see ye when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye.—Isa. xviii. 5. Fear and the pit and the snare are upon thee, O inhabitants of the earth. The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant. Isa. xxiv. 5. 17. O! how do these prophecies and threatenings apply now to the rebellious inhabitants of the earth? How do the people take counsel of men, and not of God, in these days? How do they love to be pleased with easy doctrine; but woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin; and which also say to the seers, see not; and to the prophets, prophecy not unto us right

things; speak unto us smooth things, prophecy deceits—Isa. xxx. 1. 10—but the time is coming when one thousand of ye shall flee at the rebuke of one—17. And ye shall be left as a beacon upon the top of a mountain; for the day of the Lord's vengeance is near, and the year of recompence for the controversy of Zion. Therefore, the prophets of the Lord are to cry aloud and spare not, and to lift up their voices like trumpets, and show the people their transgressions. The Lord says now to his servants, Go through, go through the gates; prepare ye the way of the people; cast up, cast up the high way; gather out the stones; lift up a standard for the people.—Isa. lxii. 10. This standard is the kingdom of God within you, or the standard of truth.

Now is the time to get out of Babylon; make your escape into the open field; take off your eyes from outward things, or names, and fix them on spiritual things, which will not perish with the using. For God says, the day of vengeance is in mine heart, and the year of my redeemed is come; he is coming from Edom with dyed garments from Bozrah; and he will tread down the people in his anger, and make them drunk in his fury.—Isa. lxiii. O! my fellow-mortals, do you not hear, as it were, a voice of a noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies? How many come and stand in the house that is called by God's name, and say we are

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delivered to do all these abominations (or God has ordained it should be so.)---Jer. vii. 10. The priests crying to the people peace when there is no peace; healing their hurt slightly, or calling them Christians when they are not cleansed; the prophets prophecy lies in my name, and I sent them not, saith the Lord.---Jer. xiv. 15. If both prophet and priest were profane---Jer. xxiii. 11, what are they now, when their object is all lucre and gain. But, O! a noise shall come, even to the ends of the earth, for the Lord hath a controversy with the nations, he will plead with all flesh, he will give them that are wicked to the sword, saith the Lord.---Jer. xxv. 31. Destruction cometh, and they (inhabitants of the earth) shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumor shall be upon rumor; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.---Ezekiel vii. 25, 26. Woe to the foolish prophets that follow their own spirit, and have seen nothing.---Ezek. xiii. 3.

How many prophets, or preachers, preach in their own name or wisdom, and know nothing from God, but even deny his spirit. These are the Babel-builders that God will soon confound. One builds up a wall (or cries Christian to them, when they have no justification from God) and, lo! others daub it with untempered mortar, (by crying Christian, too, out of false charity)---Ezek. xiii. 10. But, O! your lies will be made known,

and your pillars that you cannot fall from grace; that ye have put under all arm-holes God will tear away; ye have strengthened the hands of the wicked (by saying he cannot live without sin) that he should not turn from his wicked way by promising him life---Ezek. xiii. 22.---Thesethings are coming upon the earth, because the people have gone a whoring after other Gods than the Lord. Woe be to the shepherds that do feed themselves; ye eat the fat, and ye clothe ye with the wool; ye kill them that are fed, but ye feed not the flock, saith the Lord.---Ezek. 34.---Therefore the Lord is against those shepherds, and he will cause them to cease from feeding the flock, neither shall they feed themselves any more.---Ver. 10.---God is about to judge between cattle and cattle. The God of heaven is about to set up a kingdom, that shall break to pieces all kingdoms: and the stone cut out of the mountain without the hands of man, which is the gospel of the kingdom, or the kingdom of God set up in men, or Jesus Christ come in the flesh, to teach his people himself, is about to be taken from them, or the mountain or anti-christian kingdom, and to smite this great image, or building of Babel, and will destroy every part thereof, notwithstanding there is some gold and silver; and his kingdom shall stand forever.---Dan. ii. 44, 45. And there was given him dominion and glory, and a kingdom that all people, nations and languages, should serve him.---Dan. vii. 14. This kingdom shall fill the whole earth; for he says, when this



gospel of the kingdom shall be preached in all the world, for a witness to all nations, (that is, when this stone becomes a mountain to fill the whole earth) then shall the end come—Mat. xxiv. 14.

And this is the time the sanctuary is to be cleansed, and spiritual Babylon is to fall, and to be found no more at all; but it will be consumed by the thunder and lightning of God's wrath.—The phials of God's wrath are about to be poured out on the seat of the beast, for his kingdom is already full of darkness; and they will soon gnaw their tongues for pains and sores, and blaspheme God, and still will not repent—Rev. xvi. 10, 11. Because the more God chastises them, the more those who have the mark of the beast will fight directly against him, until he utterly cuts them off: for the dragon is wroth with the woman, and will make war with her seed, wherever they are, because they keep the commands of God, and have the testimony of Jesus Christ—Rev. xii. 17. Yes, tell any who have the mark of the beast, that is, those who commit sin, of the necessity of living holy lives, keeping the commands of God, which is Christian perfection, and they will make war with you immediately, because you keep the commands of God, and have the testimony of Jesus, which is the spirit of prophecy.

But, O! Babylon must soon fall, because she has made all nations drunk of the wine of the wrath of her fornication; that is, she has been the cause of the people's going astray after other names, sects, or parties, than the Lord God only,

which is spiritual whoredom, or fornication; and now her time is near to an end, and God Almighty says, come out of her, my people, that ye partake not of her plagues. Come out of all sects, names or parties, but the Lord Jesus Christ only, and look to him with a single eye, that your whole body may be full of light. And I now forewarn you, whoever you are, if you do not soon come out of every visible church under heaven, and cleave to the Lord alone, that destruction will await you. This is verily from the Lord, who is about to cleanse the sanctuary; therefore, for your souls' sake, hear and obey, that your souls may live. Be not deceived by Satan's ministers, if they even work miracles; for the spirits of devils shall work miracles—Rev. xvi. 14.—And the beast and false prophet also worketh miracles, with which he deceives all that have the mark of the beast; that is, all who live in sin, or worship his image, that is all who believe we cannot live without sin—Rev. xix. 20.

Now God is about to measure the temple of God and altar, and them that worship therein, which temple is the body of every true spiritual Christian, where God resides; for know ye not, says Paul, that ye are the temple of God, and that the spirit of God dwelleth in you.—1 Cor. iii. 16. But the court, which is without, is not to be measured, which is carnality or outward worship, such as carnal ordinance, forms and ceremonies, which God will never measure as his, nor have any thing to do with them.



Now, dear souls! this is the last day;  
Hear God's warnings from above:  
Hear not Satan, he is crafty,  
But believe the God of love.

And you never will repent it,  
But rejoice, love and adore;  
Now's the time, do not reject it,  
Praise the Lord forever more.

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*I shall now produce some of the many LITERAL  
SIGNS which have taken place preparatory to  
the coming of our Lord to take the Kingdom.*

The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.—Mat. xxiv. 29.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring.—Luke xxi. 25.

And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.—Acts ii. 19, 20.

And I will shew wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.—Joel ii. 30, 31.

Our Lord says—Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily, I say unto you, this generation shall not pass, till all these things be fulfilled.—Mat. xxiv. 32, 33, 34. Meaning the generation in which those signs begin to take place. Now let us examine if this is not the generation.—

THE sun was remarkably darkened in 1780, 28 years last May. In Providence, Rhode-Island, it commenced in the forenoon, so that



the cows returned from pasture as at evening, and fowls went to roost; candles lighted in order to see to do business; and many people much disturbed in their minds for the event.

At Conway, Massachusetts, they dined by candle-light; and farmers were obliged to leave their sowing, and other work, in the field, for want of light. At Fishkill, New-York, in the afternoon business was, in part, laid by, by reason of darkness; all appeared to be tinged with a yellow hue. This appears to be the first particular sign spoken of apparent to the natural eye immediately: the second is that of the moon's turning to blood; this I have not seen, but, from information, I have reason to believe it did take place between 2 o'clock and day break in the morning of the same night after which the sun was darkened, which was said to appear as a clatter of blood; and it is the more probable, as that night, before the moon appeared, was as dark, in proportion, as the day, and of course would give the moon an extraordinary appearance—not suffering her to give her light.

The next in course, it seems, is the falling of the stars from heaven. The first I shall give you is an account taken from the Albany Register. The account is dated in Virginia, Richmond, April 23, 1803.

### SHOOTING STARS.

"This electrical phenomenon was observed, on Wednesday morning last, at Richmond and

its vicinity, in a manner that alarmed many and astonished every person who beheld it. From one until three in the morning, those starry meteors seemed to fall from every point in the heavens, in such numbers as to resemble a shower of sky-rockets. The inhabitants happened, at that hour, to be called from their houses by the fire-bell, which was rung on account of a fire that broke out in one of the rooms of the armoury, but which was speedily extinguished. Every one, therefore, had an opportunity of witnessing a scene of nature which never before was displayed in this part of the globe, and which probably will never appear again. Several of those shooting meteors were accompanied with a train of fire that illuminated the sky for a considerable distance. One, in particular, appeared to fall from the zenith of the apparent size of a ball of eighteen inches diameter, that lighted, for several seconds, the whole hemisphere.—During the continuance of this remarkable phenomenon, a hissing noise in the air was plainly heard, and several reports resembling the discharge of a pistol. Had the city bell not been ringing, these reports would probably have seemed much louder. The sky was remarkably clear and serene, and the visible fixed stars numerous the whole night. We are anxious to know at what distance from Richmond this phenomenon has extended. It is hoped that persons who have remarked it in other places will not neglect to inform the public of the particulars, as such in-



formation may add, in a great degree, to the knowledge of meteorology.

"Since writing the above, we have been informed that several of the largest of these shooting meteors were observed to descend almost to the ground, before they exploded. Indeed, many of those which we saw appeared to approach within a few yards of the house-tops, and then suddenly to vanish. Some persons, we are told, were so alarmed that they imagined the fire in the armoury was occasioned by one of these meteors; and in place of repairing to extinguish the earthly flames, they busied themselves in contriving to protect the roofs of their houses from the fire of heaven. This circumstance of the shooting stars descending within a short distance of the ground is, however, a fact highly important to be known, as it has been generally supposed that meteors only proceed in a horizontal direction, and never fly perpendicularly upwards or downwards. Those which were particularly remarked, appeared to descend in an angle of sixty degrees with the horizon, but as the smaller ones were so numerous, and crossed each other in different directions, it was only possible to ascertain, with any precision, the paths of the largest and most brilliant."

The next account of the same event, is as follows.—

*From the New-Hampshire Gazette.*

"Messrs. Peirces—I was struck with the wonderful appearance of falling stars, observed at

Richmond, in Virginia, and published in a few news-papers—but little thought that any thing of the kind was observed here. The account appeared to me so extraordinary that I copied it off in short hand from the Sentinel. I had just done this, and, referring to the paper, a gentleman (in whose relation I place the fullest confidence) took the paper in his hand and told me, to my surprize, that he saw with astonishment the same marvelous appearance here, in company with two of his acquaintance. He then proceeded to give a particular description of it, agreeing with the printed account. Wishing to learn every interesting particular, I have conversed with two of my neighbours, named by him as being with him. The three agree in every thing material. After the verbal account, I desired of one of them that he would state the matter in writing: he has done it—and I send it you for publication. His testimony in his own words, as an eye-witness, would be deemed unexceptionable by those who know him.

"I am your's.

Y. Z.

*"Portsmouth, May 30, 1803."*

*"PORTSMOUTH, May 24, 1803.*

*"Sir—Agreeable to your request, I will give you a detail of the circumstances of the meteors falling. I think it was about four weeks ago, on Wednesday morning, about one o'clock. I went to the door; as soon as I opened the door, the heavens seemed to be all on fire; six or eight*



would fall at once towards the south, that I could count, (you will observe that I could not count all that fell;) and I could see the light of them which fell towards the north, but could not count them. I counted one hundred and sixty-seven, in about ten or fifteen minutes. I found I could not count them regularly; they fell so fast I counted no more. I stood there until about 2 o'clock. I then went up to go to bed, and looked out of the window towards the north, and they continued to fall in the same manner as before. I stood there about an hour, and then went to bed; this was about 3 o'clock. The circumstance of one was very peculiar, the first I saw of it was directly over my head; it appeared about one foot diameter; it fell to the eastward: the houses prevented my seeing how far it fell. There was light enough to see a pin on the ground. The tail of it was about one minute disappearing. Please to pardon the inaccuracy of this statement.

"Your very homble servant. D."

The third corroborating account is from North-Carolina.

*From the Raleigh (N. C.) Register.*

"TO THE EDITOR,

"Sir—Seeing an account in your Register, of the second instant, of the phenomenon of the shooting stars, and a request of the editor of the Richmond paper, that people at a distance would furnish their remarks on the appearance. If you

think the following narrative will be acceptable to your readers, you may give it a place in your paper.

"We, the undersigned, residing about six miles west of the University, ten miles south of Hillsborough, being, on Wednesday night, the 20th of April, out on a fishing party, and returning home about one o'clock, A. M. we were alarmed with the appearance of a shooting of stars; the whole hemisphere, as far as the extension of the horizon, seemed to be illuminated. The meteors kept no particular direction, but appeared to move every way. We viewed the phenomenon for the space, perhaps, of half an hour, with amazement; during which time no intermission appeared. We distinctly heard a hissing in the air, but heard no reports. The above statement may be relied on as facts.

"William Corvin, Spruce M. Osborn, Adlai Hogan, Alexander Hogan."

The fourth account, likewise agreeing, is from Saratoga county.

*From the Albany Register.*

"Observing in the Register an account, from Richmond, Virginia, of an electrical phenomenon, which appeared in the atmosphere over that city, on the morning of the 20th of April, we take the liberty of sending you an account of a similar phenomenon, which we observed on the same morning. We reside in the town of Milton, in Saratoga county, N. Y. and were return-



ing to that place from Ballston. We left Ballston about one o'clock in the morning. The sky was remarkably clear, and the wind entirely at rest. In a few minutes after setting out, our attention was alarmed by a most wonderful shooting of stars, which lasted till nearly day light. Being on horse-back, we had an opportunity of viewing them without interruption; the stars seemed to fall from every part of the heavens as far as our sight could extend, and to fly in every direction. Many of them flew in a horizontal, and fell in a perpendicular line; and were, to appearance, very large; in many instances long tails or streaks of light were visible in the air, after the star itself had disappeared. Some of these bodies of light appeared to be so large and so near the earth, that we expected to hear explosions, like those mentioned in the Richmond account. No explosions, however, took place within hearing. Nearly the whole time we were on the way, but especially during the first half hour, the sky was so full of these phenomena, that no person could have turned his eyes towards it, in any direction, without observing a number of them.

"Nathan Worden, William G. Bass, Eliakim Cory."

*And the powers of the heavens shall be shaken.*  
The following account is from South America correct, by way of Jamaica, (West Indies) 1804.

### "CONVULSIONS, FIRE AND SMOKE.

"A correspondent, who dates near Black River, has transmitted to us the following account of a most awful and alarming phenomenon, which made its appearance in Middle Quarters, in the parish of St. Elizabeth, on Monday the 25th of September last, about 4 o'clock in the afternoon.

"It began with very heavy, black clouds, as if there was a deluge of rain ready to fall: it was afterwards accompanied with a dreadful roaring noise, as if a violent squall of rain, with wind, was coming on, but much more loud and horrible.

"There was soon the appearance of a large globe rising from the earth, and ascending into the atmosphere, occasioning very violent commotions and convulsions in the earth. The fall of trees was distinctly heard, and large limbs thereof, together with innumerable birds, were seen carried to an immense height in the air, the clouds at the same time convulsed in the most awful and terrific manner. There was then seen what resembles a water-spout, but no water fell from it. This continued its course from the north-east to the southward, carrying all before it, tearing up logwood, cotton trees, &c. by the roots, and whirling up in the air the limbs of numbers of the largest trees, having at the same time the appearance of fire, attended with thick, black smoke, which ascended from it in its course, and a report like guns going off. This continued nearly an hour, and its course was upwards of a mile. The appearance was so awful, and of so extraordinary a



nature, the whole neighbourhood, and all that saw it, were alarmed beyond measure, not knowing where it would end. Fortunately it kept its course where no dwellings or buildings were, otherwise they must inevitably have been destroyed, as the strongest buildings could not have withstood the violent force of this awful convulsion of nature."

### CLOUD OF FIRE.

"Greensburgh, (Penn.) Jan. 19, 1801.

"On Wednesday evening last, between eight and nine o'clock, a cloud of fire passed with great velocity over this town, exciting the astonishment and apprehension of the inhabitants. The day had been exceedingly damp, and the night was dark and foggy. It passed nearly in a north direction. The whole firmament appeared in a blaze, and a dead, sulphurous smell was emitted. The streets of the town were rendered as light as the *clearest day*. At about ten minutes after the appearance of the meteor, a distant, rumbling noise was heard, accompanied with the quaking of the earth. It was not, however, severe; and could only be discerned by the clattering of windows, &c."

### A VOLUME OF FIRE.

From the *Western Star*.—"Stockbridge, }  
(Mass.) April 27, 1805. }

"On Tuesday, the 9th instant, the inhabitants of the north part of Alford were alarmed by a sound, somewhat resembling thunder, but much more intense than any ever experienced in this

part of the country. Those having a prospect, and immediately turning their eyes the direction from whence the noise appeared to proceed, were astonished to behold a volume of fire, to appearance eight or nine feet in diameter, issuing directly from the earth, and to the height, as was supposed, of 150 feet, accompanied with vast quantities of smoke, equal to that proceeding from a large building on fire. Constant successions of fire and smoke of this description, continued for the space of ten or fifteen minutes. The cattle and other herds, of the adjoining fields, were thrown into the greatest amazement and consternation. The family of Mr. James Bloss, on whose land the phenomenon happened, accompanied by a great number who had assembled at a call so extraordinary, immediately repaired to the place from whence the fire issued, but found, contrary to their expectations, that no eruptions at all of the earth had taken place, but that the common rubbish scattered around had been conveyed to a great distance. Let the curious determine the cause."

### PILLAR OF SMOKE.

"The following singular account of a phenomenon, which appeared in the air near the village of Quintana, in the province of Burgess, in Spain, is given in the Paris papers, as an extract from the Journal of Madrid, of the 7th July, 1800.

"At 11 o'clock in the morning of June 11, a stormy cloud was seen at the extremity of the village Quintana, towards the north end, a very thick



fog, which seemed to proceed from the adjacent mountains having joined it in a very gross column, they formed together a very fantastic figure, with arms, feet, and a long tail; the resemblance of a very large serpent, of a sky-blue colour, was soon after plainly discovered, as proceeding from the junction of the cloud and fog, which extended itself so far as to touch the earth. It emitted from time to time torrents of fire, of a dark red colour, and at length separated itself from the cloud, in the direction of the village, with frequent eruptions of flames and sparks of fire.—The inhabitants were very much terrified; but a violent gale from the north separated in the southern extremity, while the greater part advanced within 500 paces of the village.

“It was seen to tear up, in its passage, several large stones and trees; in particular, a very large oak was first stripped of its leaves, and afterwards torn up by the roots. It destroyed all the cherry and apple-trees in its way, and burnt up the ground over which it passed, for more than sixty paces. This singular phenomenon continued its depredations for about 25 minutes, and then again joined the cloud out of which it came. The damage which it did to the vineyards, is very considerable. This account is given upon the authority of the curate of the village, and several respectable inhabitants, who were eye-witnesses to the transaction.”

*Published in the Troy Budget, December 17, 1800.*

I HAVE given the particular signs in course, which is agreeable to the predictions, as far as they have come to my knowledge, not doubting but they may have taken place as conspicuously in many other parts of the world, for a general warning to mankind, which have not come to our knowledge—and you can judge how far the scriptures are fulfilled in these particulars; for my part I see very little lacking, as I believe they are fulfilling spiritually also, which the carnal eye cannot see.

I shall now give you a few instances of the general signs, preparatory to the great and general destruction that awaits the family of mankind, and the works of nature, which are under the curse, when Christ shall come in the clouds with power and great glory, to take vengeance on all that know not God, and obey not the gospel (or spirit) of Jesus Christ.—2d Thes. i. 8, 9. Such as pestilence, hurricanes, deluges, earthquakes, &c. which people in general have not heard, or take very little notice of.

“The following account of the population of the different cities in the province of Andalusia, in Spain, and the number of deaths during the distressing calamity that pervaded that province from the beginning of August, 1800, until the beginning of December following, is taken from the private journals of an intelligent officer, on board the United States ship President, Commodore Dale, during the cruize of the squadron



in the Mediterranean sea—handed us for publication,—*Norfolk Herald*.

<i>Cities,</i>	<i>Population,</i>	<i>Deaths,</i>
Cadiz,	70,000	14,000
Xeres,	45,000	16,000
Seville,	80 to 90,000	30,000
Isle De Leon,	5,000	3,000
Port St. Mary,	10,000	4,000
Puerto Real,		1,500
Chuk La Na,		1,000
St. Lucein,		1,500
Rota,		1,000
Morere,		800
Las Cavnras,		600

"With a few other towns in the interior, making the number of deaths, at the least computation, 110,000."

*Taken from the Bee, a Hudson paper, May 24, 1803.*

*Another corroborating proof from France—November 15, 1801.*

"PARIS, November 15.

"The French attached to the office of our consul-general at Cadiz, have, with the consul-general, fallen victims to the epidemic malady.

"The last letters from that quarter give the most afflicting details of the cruel ravages of the plague. Men, women and children daily expire in the midst of the streets, and the bodies remain without burials! while many perish with absolute

want, caused by the impossibility of all intercourse.

"November 16.—The hurricane of the 9th inst. has not confined its ravages to our territories—almost all the houses of the Hague have been damaged. The waters rose out of their canals, and spread over the town.

"Letters from Brussels mention, that two shocks of an earthquake were felt during the tempest.

"November 19.—The tempest of the 9th extended as far as Germany, and we learn by letter from Aix-la-Chapelle, Cologne, Dusseldorf and Crevelt, that its effects were very destructive."

[*Albany Gazette, January 20, 1801.*]

### HURRICANE AND DELUGE.

"New particulars have been published concerning the devastations, occasioned in the departments of the Rhine and Moselle (Coblentz) by the terrible storm, on the 2d Thermidore.—The river Aar, in three hours, rose forty-five feet. This torrent swallowed up forty-two villages. Twenty-two leagues of the country (66 miles) are entirely sunk under a quantity of stones from rocks, of which the thickness has been calculated to be at least twelve feet. The villages have disappeared, and nothing but sand, pebbles, and stone, are seen in their place. All this country of twenty-two leagues is entirely lost to agriculture. The damage is immense, and estimated at many millions. The prefect and chief engineer are returned to Coblentz, after the in-



spection they have made of this unfortunate country. Some habitations are to be established in the vicinity of those destroyed, for the few persons who have had the good luck to escape the fury of the torrent. Six hundred workmen are put in requisition, and will begin to work as soon as the harvest is over. From a detailed statement of the damage done by the flood and hurricane, on the banks of the Aar, in July last, it appears that 65 persons found their graves in the flood; 107 houses and 190 stacks, or granaries, tumbled down; 20 mills, 8 forges and 50 bridges, was completely swept away; 498 houses, 239 out-houses, 8 mills and one forge, are so shattered that they must be rebuilt. There are heaps of stones and mud left on the surface of the ground eight, ten and twenty feet high. In some places mountains were swept away—and whole villages buried up to the roofs.”

[*Paris paper, July, 1804.*]

*From the TROY BUDGET, October 29, 1805.*

“NAPLES, August 5.

“On Friday, the 26th of July, there was an earthquake in the greater part of this kingdom, which was so violent, that since that of Calabria, there has none been attended with similar devastation. In the city of Naples, 200 houses have become uninhabitable, and upwards of 4,000 are much damaged; 40 churches have been shaken to their very foundation. The number of persons who have perished by the fall of the build-

ings is not very great in this capital, but in some inland towns, which are entirely destroyed, the inhabitants have nearly all lost their lives. The small town of Isernia, in the province of Molese, is nothing but a heap of ruins, and upwards of 1500 persons have perished there. At Campo Bassa, and at Bajano, in the same province, most of the inhabitants were destroyed. Avelino, Montesarchio, Benevento, and Aversa, have suffered amazingly. At Santa Maria de Capua, (the ancient Capua) a whole company of cavalry were buried under the ruins of their barracks. At Caserta, the upper stories of their houses tumbled down, and the fine palace so much damaged that it is feared it cannot stand. The letters from Puglia and Calabria state, that those provinces have only experienced a slight shock. Since the 26th of July, Naples presents a very unusual, and, indeed, a dreadful spectacle. All the inhabitants remain, both night and day, without their houses, in the plains and roads near the city; they have, during that time, slept in carriages or on the bare ground. The general distress has arisen to the highest pitch; and it is certain, that if the earthquake had been followed by some more shocks, the whole city of Naples would have been destroyed. In the midst of the greatest destruction, which has taken place, ever since that moment, the highest public order has been preserved; thanks to the vigilance and courage of the Duke of Ascoli, chief intend-



ant of the general police. The Lazzaroni have not committed a single robbery or murder."

### THE EARTHQUAKE.—1802.

"There was an earthquake at Algiers, on the 7th November last. It took place about three quarters past eleven in the morning. The horizon was previously clouded, the day very warm, and the sea was slightly agitated by a light breeze from the south. The shock was so terrible and violent that, for forty seconds, every one expected to be buried in the ruins of the houses, which shook in a vertical direction. A great number of the inhabitants rushed out at the gates of the town. Several houses were much damaged, and almost all the walls were rent.

"About six leagues from Algiers, towards Belida, there was a small village, consisting of 200 houses, which has been completely destroyed, and all the inhabitants have perished. The Aga has marched with troops to the spot.

"Two British ships of the line felt the shock very strongly, at the distance of 30 miles from the land.

"Several concussions were felt on the morning of the 8th. All the European families have repaired to the country, and live in tents.

"The post-master at Vienna has transmitted to all his colleagues throughout the empire, the following copy of a bulletin, received by him from Peterwaradin:

"The earthquake, which was felt in this city, and all Syrmium, on the 26th October, extended as far as Servia, Bosnia, and the other Turkish provinces on the Black Sea. It was very violent at Constantinople. The greater part of the houses in the neighbourhood of the seraglio; and of the dwellings and mosques in the suburb of Galata, are destroyed. The shocks lasted more than thirty minutes, and followed each other with the greatest rapidity. The seraglio was shook, and suffered much. The grand seignior fled into the principal mosque, formerly the church of St. Sophia, where the people collected in a mass, that mosque being reputed indestructable.

"At Jassy, on the same day, the whole town was shook, after a loud, subterraneous noise, which preceded the commotion. Almost all the houses were damaged, and the churches and other vaulted buildings were thrown down.

"It appears, from a paragraph extracted from the German papers, that, after the earthquake, many of the eastern rivers and lakes overflowed their banks; and, according to the report of a courier, who has arrived at Buda, the town of Moscow is almost entirely under water."

### "PETERSBURGH, November 9.

"The 26th ult. a severe shock of an earthquake was felt at Moscow; the walls of several houses were split, a number of houses thrown down, and innumerable windows shattered.—



Many people of credit assert, that they felt the shock here the same day, but not to a violent degree. This is the first earthquake ever experienced either here or at Moscow. It is remarkable that this phenomenon extended so far, that it was not only perceptible at Warsaw, but at Semlin, Bucharest, Jaffa, Temeswar, Constadt, Hermanstadt, Lemberg, &c."

[*Bee, March, 1803.*]

"January 3, 1803.

**"DREADFUL EVENT.**

"Letters from Genoa, of the 15th December, mention the sudden demolition of more than two third parts of the village of Vallaguardia, near Oneglia, by a convulsion of the earth, which took place in the following manner.—The village was composed of about eighty dwelling houses, and four hundred inhabitants. It stood on the slope of a hill, in high cultivation, and abounding in copious springs of fresh water. On the evening of the 22d of November last, two apertures were found to have been convulsively made in the ground near the village church. It rained all that night. At day-break, on the 23d, an enormous mass burst down from the summit of the hill, brought before it all the surface earth, and fell at last upon the houses of the village. The roof of the church was the first thing demolished; then fifty-seven of the houses met, one after another, the same overthrow.—This passed in the course of the 23d, and so

slowly, that the unfortunate villagers could view with leisure, the progress of their disaster. In the night of the 23d, the ruins were removed to the distance of 200 paces from their former situations. On the morning of the 24th, the remaining houses were seen standing within a precipitous accumulation of earth, which, extending entirely around them, presented every where a perpendicular front, and rose to the elevation of fifty fathoms. Vineyards, gardens, olive-trees, were all crushed and carried in one mass into the next river. The channel of the river was filled up, and the stream above converted into a lake. An opposite rock, on the territory of Bestagno, at last arrested the motion of the mass. A slope, one of the best cultivated in Italy, remains now but a bare rock. On a tract of land four miles long, and one broad, there now remains nothing to strike the eye but ruined houses, deracinated trees, and stagnating water. The poor people of the village have no present shelter but that of a few of their cottages which are yet standing; and from which they can view only their ruined property, and desolated fields."

[*Budget, March 1.*]

**"SINGULAR CALAMITY IN THE ISL-  
AND OF MADEIRA.**

"NEW-YORK, December 7, 1808.

"This extraordinary event happened on the 9th of October, at eight in the evening. The day had been previously very cloudy, and a con-



tinual rain had fallen, accompanied with squalls, which were not violent, until the sun had sunk beneath the horizon, when the sea appeared to be unusually agitated, and such a darkness prevailed, that an object was not discernable at a yard's distance. During this progress, every person remained within their houses, in seeming security, and wholly unconscious of that approaching horror, which was destined so shortly to sweep them from off the earth!

"The clock of the cathedral was striking eight, when an instantaneous storm of terrible lightning and thunder began, and the rain fell in such torrents that all the cross-streets of the eastern part of the city of Funchal, were suddenly filled with mud and water above the first floors of the houses, which was occasioned by its being impeded, in some measure, from its furious descent from the ravines of the mountains into the seas. At this shocking period the stoutest hearts felt appalled; nothing was to be heard but the din of ruin working in every direction: hundreds of huge stones, that had been torn from their quarries on the hills, three miles above the town, were tumbling over each other in stupendous concussion, carrying with them in conjunction with the deluge, churches, convents, streets, trees, bridges, battlements, and *eight hundred human beings*, into the bottom of the deep. Whenever a flash of lightning penetrated the gloom, were seen mothers wading through the streets, up to their chins in water, holding their infants on their heads with

one hand, and endeavouring to catch security with the other; while those who attempted to assist them, were frequently maimed or killed, by the beams of timber or wine pipes, which floated around them; and the sea presented a scene not less awful, though less ruinous: most of the vessels lost their cables, anchors and boats, and many of the seamen were washed overboard. The ships rolled, in some part or another, several feet beneath the water continually, and all the sailors who were there on that dismal night, whether Americans, English or Portuguese, gave themselves up as lost men.

"Thus, in so short a space of time as a few minutes, were many hundred individuals carried to their eternal home, in the very plenitude of an apparent security, and several thousands reduced from affluence to poverty; and many of them, it is probable, in the indulgence of those imperfections which constitute our criminality or our folly, and sent to their account

*"Unblanched, unannointed, unannealed."*

"Ten thousand pipes of wine were destroyed, and the sea-shore was skirted on the ensuing morning with millions of fragments, among which the mourning survivors of the calamity were eagerly seeking for the dead remains of their relatives or friends. Several days after, the air of Funchal became so putrescent, from the rotting of the bodies that were buried beneath the congregated mud and filth, that a pestilence was apprehended; but in consequence of burning tar, and pitch, and oth-



er neutralizing substances, that scourge was providentially avoided.

"It is remarkable that in the course of this deluge, it swept away 29 vineyards that were situated on the south-west side of the city; and so decisive was the ruin, that it tore up all the trees by the roots, and bore away not only them, but all the cottages, with their inhabitants, the ground, cattle and appurtenances, and left the rocky basis as bare of vegetation as the cliffs of Norway. All this assemblage of objects, were whirled into the *Ribeira Brava*, or mad river, and ingulphed nearly the whole of the small town which bears that name.

"In this wreck of matter, there was but one human creature saved, and that was an infant in a wooden cradle, which was lodged among some reeds on the side of the declivity, and when discovered, on the ensuing day, was in a profound sleep. This unconscious infant was saved from its ignorance of fear, as it is the nature of fear to counteract its own desires.

"All the vessels that arrived at Funchal, for several weeks after this miserable occurrence, gave an account of the dead bodies, casks and boxes, which they had seen floating many leagues off at sea; and it is believed that some of the crews were considerably enriched by the contents of many of the trunks.

"The small town of Machico, was likewise ruined by this singular tempest, and many lives were lost there also; which leads to a supposition, that

the lamented event was occasioned by a water-spout, that had burst against the side of the mountain, and discharging itself down the gullies, produced those afflictive and sudden disasters, that all feeling persons must deplore; and which, whenever recollected, should operate to remind us of our frailty and our responsibility, and make us live well, that we may die happy.

"This is admitted to have been the greatest civic evil, that has happened since the earthquake of Lisbon, in 1754, and was the most tragical, of its nature, that ever happened. Had the younger Pliny been on the spot, it would have been adequately detailed.

"The property destroyed has been estimated at upwards of 1,000,000*l.* sterling."

[*Bee*, December 20, 1803.]

### RECENT ACCOUNT.

"Dreadful earthquake, on or about the 8th of August, 1808, at the western islands, in which several shocks were felt at St. Michaels, and some volcanoes broke out; but the most dreadful was felt at the island St. Georges, adjacent, which nearly destroyed the whole island by its ravages; and its trembling inhabitants had fled to the adjacent islands for safety. Repeated shocks were felt, and volcanoes were seen burning the moment the last letters were closed with the melancholy tidings."

[*Budget*, September 6, 1808.]

While attending to foreign calamities, let us for a moment turn our attention to our own coun-



try, in various places, within the last three or four months. See what dreadful destruction was the consequence of a storm at Knoxville, Tennessee, on the 24th May last, which seemed to threaten the total demolition of the place. Large boughs, or entire trees, suspended in the air by the wind; incessant streams of lightning, with hail, said to measure nine inches in circumference. This storm is said to carry its ravages more than 150 miles. Also, 27th June, at Concord, New-Hampshire, terrible storm of hail, some of which is said to weigh from 9 to 11 ounces; with a dreadful tornado at Newburyport, the same day, which is said to do incalculable damage: 30th June, dreadful storm and wind at Catskill, and its vicinity: 5th July, a dreadful fire at Savannah, set by the hand of God, and extinguished by the same, after doing great damage, their own efforts to stop its ravages proving ineffectual: also, an uncommon storm at Johnstown, Montgomery County, with almost midnight darkness at noon day: an alarming earthquake at Buckstown, eastern shore, with a real lifting and rocking of the earth: 26th June, at College township, No. 2, the shock very severe.

All these things combine together to shew that the anger of the Lord is kindled against the inhabitants of the earth: fire already begins to proceed from the earth furiously in some places: sword, famine and pestilence, and various other kinds of destruction will unavoidably be the consequence in different places in the earth. But the

soul that will cry mightily to God, and fear him, and keep his commandments, and look to him only, leaving all others, standing in the open field of true gospel light and wisdom, will escape the dreadful deluge of destruction, that is soon coming—but no others.

### *WARNING TO ENGLAND.—1804.*

In addition to the signs generally, I have been informed of a particular warning for England, in the following words.—

#### *“PHENOMENON.*

“Several accounts have reached us, respecting the luminous meteor, which was seen from all parts of the metropolis on Sunday night. A correspondent, who saw it from Clapham-common, describes it as a large ball of fire, emitted from a heavy, thick cloud, in about a second; it extended in length perpendicularly, exhibiting three distinct balls, united by a stream of fire.—The effect of the light was so luminous that, from darkness visible, instantaneously it appeared as light as day, when the sun is at meridian. To those east of the Temple-bar, it appeared to pass in a S. W. direction, and unattended with any noise, though the glow of heat which it diffused was considerable, and was felt by all those who were in the streets at the time. To those west of the metropolis, it seemed to assume an oval form, and to move in a different direction, with a tail like a comet. As far as we have collected, it was seen for a considerable



distance from the metropolis, and many women, in Leicester-fields, St. James' and other squares where its effects were the most awful, fell into strong hysterics, while many nervous persons prostrated themselves on the pavement, apprehending that the great globe itself was on the eve of being consumed. At Richmond, a rumbling noise was heard in the heavens during its progress, and all who saw it describe it as a sight awful, sublime and beautiful in the extreme."

[*London paper.*]

Thus does God see fit to warn every one of their danger; but how loth are they to believe it. But woe to the inhabitants of Great Britain, which God calls Babylon, as you will see by reading the 18th chapter of the Revelations, in which she is pointed out literally; and I would solemnly warn every soul, who fears God, to come out of her—leave the kingdom or you must fall with them; they have almost filled up the measure of their iniquity, and are full of the abominations of the earth; for which reason she is called Babylon literally, as well as belonging to Babylon spiritually; which includes all the visible churches, or the mother of harlots, with all her many daughters, which have so increased in these days.

### REMARKABLE STAR SEEN OVER TROY.

We, the subscribers, certify, that on or about the 24th of August, 1803, about two o'clock in

the morning, the undersigned Nehemiah Heart, while lying in bed, looked through a window and saw a light as light as that of a common moon-light night; there being no moon he got up, and on looking out, observed a star nearly west, about two hours past meridian. The star itself appearing nearly as usual, but from it proceeded a stream or blaze, which extended down to the earth in nearly a western direction; the blaze began very small, but increased in width until the earth obstructed our view, when it was to appearance four or five feet broad—and on the discovery, called to the undersigned Margaret Guildersleeves, then living in the same house, who got up and saw the same for some time.—Nehemiah Heart going to bed, but afterwards got up again, and saw it as bright as before for nearly twenty minutes, the whole being nearly an hour; and how much longer it continued we know not.

NEHEMIAH HEART,  
MARGARET GUILDERSLEEVES.

The above narration may appear strange to many who live in the vicinity of Troy, they not having heard of it before; but they will no longer be surprised when I tell them I know of none who saw it but the two mentioned, and that I myself applied to three different printers to publish the account as related to me, who all declined; two of which have since been called into the world of spirits; and marvel not if the third



should also soon be called, in which case they will all know for what cause the star was exhibited, and by what authority I applied to have the circumstances published to the world. And how shall the people know a thing which they have not seen, neither been told to them? The world generally feeling a frightful concern on their minds, when any thing of this nature is in agitation, endeavouring to secrete those things to keep them out of their mind, that the inward witness may not torment them; and I make no doubt, many important signs from heaven have been concealed in the same way, contrary to the mind and will of God, and in order to frustrate his designs.

I do not absolutely undertake to interpret the meaning of this extraordinary sign, but have reason to believe it was done to show that God has a desire to exhibit great light from heaven to every one of his faithful children; for Daniel says, knowledge shall increase; this is undoubtedly spiritual knowledge, which is light from God; and whatsoever maketh manifest is light; and John tells you, Revelations x. 7—But in the days of the voice of the seventh angel, when he shall begin to sound the mystery of God should be finished, as he hath declared to his servants the prophets. Now there is no way that I know of, in finishing the mysteries of God, but to reveal them; for what is not revealed is still a mystery, and, therefore, not finished; but if revealed, then no more a mystery, because made known.—

Therefore, O ye children of men, keep near to God—keep his commandments, for by this only can you ever be in a situation to receive any of this light, wisdom or mystery from God; and be assured, the seventh angel is beginning to sound, and those who walk with God, and leave every other name under heaven, will begin to see more and more of the mysteries of godliness; and the wicked more and more opposed to God, and running to and fro, as Daniel says—Daniel xii. 4; and he says, likewise, verse 10th, None of the wicked shall understand, but the wise shall understand. Now fight no more against the signs from heaven by keeping them covered; for, so long as you do this, you put a final bar against the mysteries of godliness, and will live and die in complete ignorance, contrary to the desires of God himself.

### NUMBER SEVEN.

I have thought proper to introduce, in this place, some of the particular circumstances in which this is made use of, and preferred, above all others, as God's peculiar number; and in which great and important designs are typified. We will begin with the creation—Six days was God creating the heavens and the earth, and God rested on the seventh day.—Gen. ii. 2. And as he says, one day is with the Lord as a thousand years, so I believe the six days of God's work in creation was typical of the six thousand years that the earth will labour under the heavy curse,



which God pronounced upon it; and the seventh day of rest represents the seventh thousand year, or grand jubilee, when his rest shall be glorious, and when the rest shall take place which remaineth for the people of God.—Heb. iv. 9. But, as he has declared, he will shorten the time, or that no flesh would be saved.—Mat. xxiv. 22. He says the days shall be shortened for the elect's sake, or for the sake of those who would make their calling and election sure. And how much he will shorten the time we know not, but from the foregoing signs, and many others taking place, and his observing that when ye see these things take place, then shall ye know the time is near, even at the doors; and also he says—this generation shall not pass away until all these things be accomplished—meaning, undoubtedly, the present generation in which these things particularly take place; and it is twenty-eight years since the sun became black as sackcloth of hair, and the moon became as blood; the other signs have generally taken place within eight years; therefore, I warn you to watch, for in an hour that ye think not the son of man shall come, and that suddenly; for the abominations of the earth, as is represented by grapes, are almost ripe, when the destroying angel will thrust in his sickle.

You can turn to the following quotations, and examine for yourselves.—

Genesis, chapter ii. verse 2.

Leviticus, iv. 17.

Leviticus, chap. viii.	ver. 33, 35.
Do.	xii. 2.
Do.	xiii. 4, 5.
Do.	xiv. 16.
Do.	xv. 13, 19, 28.
Do.	xvi. 19.
Do.	xxiii. 3, 6, 8, 15, 18, 24, 27,
Do.	xxv. 4, 8, 9. [34, 42.
Do.	xxvi. 29.
Revelations, i.	1, 12, 16.
Do.	iii. 1.
Do.	v. 1, 6.
Do.	x. 4, 7.
Do.	xiii. 1.
Do.	xv. 7.
Do.	xxi. 9.

Now contemplate for what cause God has affixed this number to so many transactions, not only under the law dispensation as typical of this gospel dispensation, but has also represented many very important things in the same number, to John the revelator, which are truly and sublimely spiritual. Say not that this has no particular meaning; God does not deal in whims, or unmeaning ceremonies, as many men do, especially in these days. The following are some of those mentioned in the Revelations, the seven churches in Asia; this, undoubtedly, being an indefinite number, as there were more than that number of churches, or branches of the church. Seven spirits before the throne of God—this I also take to be an indefinite number; but this is



God's number, seven golden candlesticks, seven stars in his right hand, seven horns which the Lamb had, the seven eyes, and the book with seven seals. Seven angels with the seven trumpets—at the great earthquake, it is said, there were slain of men seven thousand—seven last plagues in the seven phials with the seven angels—thus much for the number seven.

*SOME VIEW OF PART OF THE 11th  
CHAPTER OF DANIEL, &c.*

YOU will find, at the twenty-first verse of this chapter, a vile person is said to take the kingdom, or government, by flatteries; and although they shall not give him the honour of the kingdom, still he shall come in peaceably. We know of no instance of this kind having taken place since the prophecy of Daniel, nor at no period since the creation of the world, until the great Emperor took the kingdom or government of France; and, in this instance, completely fulfilled this prediction as far as respects the manner of coming to the kingdom—as to his villainess, that is out of my power to know. Verse 22—And with the arms of a flood shall they be overflowed from before him. What can be more completely fulfilled than this, in the continual success of his arms from the beginning of his government until now, and will so continue, if he is the character here spoken of, until he has

completed the subjugation of the Turkish empire, settled the tabernacles of his palaces, that is, fixed his own palace between the seas, that is, between the Mediterranean and Red sea, in the glorious, holy mountain, or at or near Jerusalem—at which time he is to come to his end, and none to help him.

Any man of candour and attention, who has wisdom by reading this chapter through from the 21st verse, and watch the progress of this great man, will understand; but the wicked shall not understand. If this is the person spoken of by Daniel, then he is to take away the daily sacrifice, and place the abomination that maketh desolate, as in the 31st verse; from which time there will be a thousand two hundred and ninety days to the end of this dispensation, when Christ shall come, and his feet shall stand on the mount of olives, east of Jerusalem, when he shall turn his hand against all his enemies, to destroy them utterly; and none but the saints will be permitted to see one thousand three hundred and five and thirty days, at which time the whole face of things will be changed, and Christ will be King of nations, as he is King of saints, and his rest shall be glorious.

Now, reader, if this is true, and that there is to be but twelve hundred and ninety days, which I conceive to be but about three years and a half from the time that he will take away the daily sacrifice, and set up the abomination of desolation to the end of this dispensation; then, in all prob-



ability, the time is near when Christ will be revealed in flaming fire, taking vengeance on all that know not God, and obey not the gospel of our Lord Jesus Christ.

The 21st and 22d verses of the 7th chapter, seems also to point to the same character. I beheld, and the same horn made war with the saints, and prevailed against them, until the ancient of days came, and judgment was given to the saints of the most high, and the time came that the saints possessed the kingdom. This must probably point to the same man, as he is to continue to oppress the saints until Christ comes: therefore he has not finished his course, nor will, until that time, or about that time. This prediction seems to agree perfectly with the 33d verse of the 11th chapter; where it is declared, that he shall cause the saints to fall by the sword, by flame, by captivity, and by spoil, many days: and in the 36th verse it says, he shall prosper until the indignation shall be accomplished; that is, until the wickedness of the earth has come to its full, or the grapes of the earth are fully ripe, when he shall come to his end: as is also implied in the 8th chapter, 23d, 24th and 25th verses. When the transgressors are come to their full, a king of fierce countenance, and understanding dark sentences, shall stand up; and his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty, and the holy people: and through his policy also, he shall cause

craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hands. All these texts serve, together with the whole of the 11th chap. from the 21st ver. to show that he is to go great lengths, and shall magnify himself above God, and speak against the God of gods: and he shall not regard the desire of women.— How has he disregarded the desire of his own wife, as well as his brothers. He shall understand dark sentences, and cause craft to prosper in his hand. Has this not been the case? To understand dark sentences, is to understand that which is hidden to others: and has he not seemed to have the spirit of prophecy? Has he not repeatedly foretold what should take place with respect to the success of his arms; and has it not always taken place as he has said, to the astonishment of the world? He shall cause craft to prosper in his hand. Has not his calculations always succeeded in every instance? I mention these circumstances, to show that he is apparently the man spoken of by Daniel; and that, therefore, the end draweth nigh, and only waits for the return of the Jews to their own land, and to be established there, when we shall see greater signs and greater predictions than these fulfilled. And has he not already received a return of the whole number of Jews in all parts of the world, which we are told is the case? If so, he undoubtedly is now beginning to make an arrangement for the return of



the Jews: but he must subjugate the Turkish empire first, which will probably be his next great enterprize after the establishment of his government in Spain and Portugal, which may cost much blood. But Daniel says, he is to overflow and pass over, and do mighty things—but not by his own power.

*AN ECLIPSE OF THE SUN FIGURATIVE OF THE STATE OF THE WORLD AT PRESENT.*

AT the time, or soon after the total and remarkable eclipse of the sun, the 16th June, 1806, I was strongly impressed that this was a remarkably striking representation, or figure, of the spiritual state of the world of mankind in general—which is now in almost total darkness, notwithstanding it is generally believed in a flourishing state.

The sun is always considered as a figure of the Son of righteousness, or Christ: the moon I viewed as the visible church in its present situation, which ought to draw forth light from the Son of righteousness, and which always would, were they to look directly at him. Now it may be remarked, in order the better to represent this matter in a conspicuous point of view, to put you in mind of the operations of the sun and moon; as they concern each other. The sun is a source of light unchangeable in itself: the moon has no light of its own; but borrows it from the sun: the moon is also changeable, and never is full of light but when it looks directly at the sun; and

the higher the moon runs, and the more distant from the earth, the less it appears to us, and of course the less it obscures the light of the sun from the earth, or its inhabitants, in an eclipse; and on the contrary, the nigher the moon comes to the earth, as was the case at the said eclipse, the more it darkens and obscures the face of the sun from the earth; until, as was the case, the whole face was obscured, and darkness ensued. Now, says Christ, if your eye be single, your whole body shall be full of light. Now the moon, at its full, may justly resemble the true Christians, while in their bodies of clay, in their nature changeable, all looking directly to God for wisdom; but when the moon turns its face aside from the sun, the light decreases, until it turns its back upon the sun when it is in total darkness; this is as it appears to us, and therefore serves as a figure.

Now, O ye inhabitants of the earth! the moon, or visible church, which I at present call Babylon, have almost turned their faces directly from the Son of righteousness, looking at outward, carnal things; and instead of receiving true wisdom from God, are courting the wisdom of men, or this changeable world, and have thereby come so nearly connected with the world, and so dark that all light is almost obscured; but still the non-professors, which represent the world, are looking at the visible church for true light and wisdom, because of their sanctified appearance, by which means the Son of righteousness is hidden from them as the literal sun was when the inhabitants were looking at the moon at the time



of the eclipse, and ever will be, until man will leave the moon, or visible church, and all outward, carnal, changeable things, and look directly to God; then will they be filled with light like the moon at the full—the church of Christ is, however, in spirit the woman, with the moon, or changeable things, under her feet.

It will be enquired why, or in what manner, have the visible church, or professors of religion, generally come so near to the world, and why they prevent the world from seeing the sun.—Christ said to his disciples, that they were not of the world, but the world hated them—and as it was then, so it will be now with the true Christian; but the professors of religion in general are of the world, because they associate with them, and their spirits are not disagreeable to each other; therefore, are nigh to the world. Many of the members of the visible church disobey Christ's commands, where he says, beware of surfeiting and drunkenness, and the cares of this world; therefore, they are near the world, as they love the world, and are drunken with its cares; some of them will tell lies and deceive, so will the world; some will cheat and break their contracts, so will the world; they most generally love the world, so does the world love its own. But the apostle says, if any man love the world, the love of the Father is not in him—then they are very near the world. But what is most conspicuous is, as Christ says, the world hateth me because I testify of them that the works thereof

are evil; so does the visible church hate me because I testify by the same spirit of righteousness that the works thereof are evil. But time would fail me to enumerate all the circumstances that serve to prove the visible church, in all its branches, to be very near the world, as well as the different names also, when the scripture says there is no other name but Jesus; therefore, all other names are of the world, and must be left behind at the hour of death; therefore, are but cumbrous loads on the way, and will be destroyed, and all that adhere to them. A fool, indeed, must that man be, who, in travelling a journey, should incur himself with a back-load, which he knows will be of no use at his journey's end, and much more so in spiritual things which concern the soul's welfare.

Now, with regard to the visible church eclipsing the Son of righteousness—in the first place, their general strife seems to be to gain members to their own church, and nothing said about leaving all to follow Christ, or, if said, not meant.—Here they stand between the world and Christ—as they all say, come join us; another says, come join us; and while the world looks at professors, they cannot see God any more than the inhabitants could at the eclipse see the sun.—Secondly—They come to you, or to the world, in sheep's clothing, and make them believe they are sheep indeed; that is, they put on a very sanctified appearance—some of them in so much that they draw the attention of the world to look



on them, or some outward thing, such as water-baptism, bread and wine, or something that the natural eye can behold, which Paul forbids, or rather declares that his brethren looked on those things that were not seen, which were eternal. Now, in drawing people to these things, you take their eye from God, unto whom only they should look; therefore, he is eclipsed by that means, and total darkness succeeds, if they persevere in this way—which seems to be the determination generally of all sects and parties, and of course the midnight of spiritual darkness will soon take place, when the brides-groom is to come for his bride: but remember, she is not in darkness, as the wise virgins had plenty of oil in their lamps, but the foolish, or outward professors, had none—nor will they have any, for they will go to the hireling preachers, (whose business it is to sell such kind of oil to foolish virgins, or daughters of Babylon) to buy; but in the mean time the door will be shut. Now, O, nominal professor! how necessary it is for you to go to God only for wisdom, and get good oil, rather than to go to hireling preachers, (or any who preach by man's authority or wisdom, who are the retailers of foolish virgins' oil) to buy; which, if you have ever so much, will never light you into heaven. The wise virgins' oil is wisdom immediately from God, and the light therefrom is true charity, or love of God, extended to others by diffusing this wisdom. But foolish virgins' oil is the wisdom of this world, which will give no light when the bridegroom comes.

### DREAM.

A CERTAIN person of my acquaintance dreamed he saw the moon, as he supposed, almost eclipsed, so far that a small appearance of light only shone on one side: he also saw great multitudes of people standing around and looking at the moon, and some continually stepping into the moon: and he observed on the edge of the moon a cutting machine, which immediately severed their heads from their bodies when they entered the moon, but still they were continually entering. On hearing this dream, I had a remarkable clear discovery of the interpretation, which is as follows.—

The moon, as was before observed, is the visible church in its present standing, as it had but a glimmer of light. So truly it is the case with the whole visible churches as they look on outward carnal things for wisdom, and true wisdom is light; as the scripture says, whatever maketh manifest is light—and wisdom only can make manifest; therefore, they remain in darkness—only here and there one who may still have a little ray left; but they are in Babylon, and God is now commanding them to come out of her; instead thereof, they are continually entering in, as appears by the dream. This cutting machine represents God's anger at those who will go a whoring after other gods, or will now enter into Babylon: by entering into any of the daughters of the old whore, this cutting machine cuts their head (Christ) off, and lets them take



their own head, or way, in which there is nothing but death and destruction: and it seems by this representation that there is very little hopes of any one in these days, who wilfully and intentionally join any sect or party in existence. As Isaiah says—Therefore, my people are gone into captivity because they have no knowledge, and their honourable men are famished, and their multitude are dried up with thirst; therefore, hell hath enlarged herself and opened her mouth without measure, and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.—Isa. v. 13, 14. Now God says his people are gone into captivity—how his people? why all are God's people, who are born into this world, until they cut themselves off by sinning against God; as he says, whosoever sinneth against me, his name will I blot out of my book.—Exo. xxxii. 33. And God says, all his people, whether by birth or after repentance, when they go into captivity, hell will open her mouth, and they shall descend into it. No conversion or change can save them, but a continual perseverance in obedience to God only.

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**THE DESTRUCTION OF JERUSALEM  
FIGURATIVE OF THE GREAT DE-  
STRUCTION THAT AWAITS  
THE VISIBLE CHURCH.**

LONG have I beheld with pain and grief the decline of pure religion and undefiled; and

the more I increase in spiritual understanding from God, the more I see and know with certainty that the inhabitants of the earth are generally verging on destruction; especially those who pretend to be the people of God, and keep not his commandments: and as all occurrences generally, of importance, under the law, or Mosaic dispensation, were typical of things to come, I have been induced to examine and compare many of the one with the other, which all those who are truly spiritual will do, and gain much instruction thereby. And among the rest I have had much contemplation on the remarkable destruction of Jerusalem, and God's ancient covenant people, the Jews, in the reign of Vespasian, Emperor of Rome, which I view to be a figure, or type, of the total destruction of the anti-christian church, or anti-typical Jerusalem.

Josephus, by birth a Jew, who wrote the history bearing that name, gives us a particular account of the transactions of the Jews, as well as the Roman army, with whom he then was during the siege and destruction of the city and temple of Jerusalem, which description is horrible beyond comparison. The extreme famine was such, that the excess of hunger would cause wives to tear the meat from the mouths of their husbands—children did the like by their parents; and what was yet more barbarous, mothers by their infants taking from them, as they lay languishing in their arms, the very last support of



life, while others stood ready to tear it from them.

Those whom Simon had pillaged, were carried to John—as John's prisoners were to Simon, (these two being the principal heads of the faction) as if they had been carousing together, and sharing the prey between them.—*Maynard's Josephus*, page 438. At length they laid the city in ashes, nay, the very burning was, in effect, their own act.—*Same page*.

Josephus beseeches the Jews to save themselves and city—page 446. Repeatedly did he go near the walls, and plead with them to give themselves up to the Romans, who would not only have saved their lives in the first instance, but set them at liberty, with the privilege to worship in their own way: but all his intreaties were in vain, and all advice for their own good was returned with repeated attempts to take his life. So wretchedly hardened and unfeeling were they become, that their best friends were accounted their greatest enemies: blinded to every good as every person is when they have resisted the will of the Lord, so as to oblige him to withdraw his spirit from them.

Now, O! ye carnal or sinful professors of religion, how awfully is the anti-type fulfilled in you, and how stubborn and determined are you to disbelieve it! and how do you despise reproof! As the scriptures say—Behold, ye despisers, and wonder and perish; for I work a work in your day that ye will not believe, tho'

a man declare it unto you. This I feel verified daily, as I have and am continually declaring these things, and testifying the approaching destruction that awaits the earth for the abominations the inhabitants have and are committing daily: but they generally turn a deaf ear to my entreaties, as the Jews did to Josephus, and have as murderous a spirit against me, especially those who pretend to be leading Christians, and live in sin; they will not believe, although the scriptures are so plain in the prophecies respecting them.

The Roman spirit, or spirit of idolatry, or whoredom, has encompassed the whole visible church, as the Roman army did Jerusalem, and there is no more possibility of their escape in any other way than to give themselves up, or acknowledge themselves to be one with it—on which conviction they may see their error, and be set at liberty by the spirit of righteousness, and become, in reality, the children of God, as the Jews once were. The Jews supposed themselves, in all their abominations and idolatry, (for in fact they were idolators as well as the Romans, but would not believe it) still to be the children of God, and acceptable to him—and were very far from being willing to come under the government of the Romans. Just so it is with the visible church—they have horribly fallen and backslidden; but still believe themselves to be the children of God—and in this case they never can find mercy. Nothing but an acknow-



ledgment of their idolatry—that is, owning they are already of the Roman spirit—and a repentance and turning to God as little children, and become true worshippers, can ever find an entrance into the kingdom of heaven, and evade the great destruction that awaits them.

Perhaps the reader may ask if I wish them to become idolators? I answer, that if they were the true children of the kingdom, I would by no means wish them to turn to idolatry: but since the whole visible church are idolators already, I wish them to see and be convinced of it; for as long as they suppose themselves to be true Christians they believe themselves to be safe where they are; for the whole need not a physician, but those that are sick. Now if I believe myself to be well, I shall never apply to a physician for a cure; it would be a contradiction: but when a soul sees their state and condition to be desperate, they will generally call for help. Spiritual whoredom and idolatry are nearly the same—for when a person looks at any other besides the Lord Jesus Christ for salvation in any particular, they are idolators. So, also, when any person embraces any thing else beside wisdom, righteousness, sanctification and redemption, as their husband and friend, they commit whoredom; therefore, the terms are nearly synonymous: the Jews had done both in a literal sense—the visible church have done and are doing both in a spiritual sense. So that, in every instance, the state of the Jews, at the time of their siege, was

typical of the present state of the visible church. And as we see the barbarity made use of by the fallen Jews to their own nearest and dearest friends, husbands, wives, children, parents—and every species of horrid outrage committed, so, likewise, it has, and always will be the case, with every person who is led by a blind, heated zeal, not according to knowledge. There is nothing too horrible for them to commit, in the persecution of the children of God, as has generally been the case in all the bloody massacres of the Christians, and would now be the case, if there were many faithful souls to be found on earth, and the laws of the land not against it.

In all God's dealings with his creatures by judgments for their sins, he has signified it by signs, previous to its taking place, that the soul should have every opportunity to escape by repentance, and turning to God. Josephus gives sundry remarkable instances of those warnings to the Jews; that, although the nation, as such, was designed for destruction, yet the individuals had an opportunity of an escape, by flying to the Romans, which the individuals belonging to the visible church have, by coming out and returning from their whoredoms, idolatries and backslidings, and be healed, and relieved into favour, by crying to the Lord for help to direct them with a single eye to him who is the only source of light, and who will have all the glory.

Nearly a whole year previous to the destruction of Jerusalem, there was a comet, resembling



a sword, stood over the city. About the altar, also, was seen a great light in the night, before the commotions began. At the same time, about the time of sacrifice, a heifer brought forth a lamb, as the priest was leading her through the temple to sacrifice. The sacrifice of the heifer was the death of the beast, or the downfall of Babylon; at which time, or just previous, she brought forth a lamb—this lamb being significant of innocence, as being applied to the character of Christ, as being a Lamb slain from the foundation of the world. So, also, just previous to the destruction of the beast's kingdom, which is the anti-christian or visible church on earth, God the Father will take his spirit of righteousness, or innocence, from them altogether, which is the stone of truth plucked out of the mountain of error, which is the slaying of the witnesses; as nothing can witness for God in man, but his righteous spirit; and their slaying them is their resisting the good spirit, until God takes it altogether from them; then certain destruction must be the consequence.

The brazen gate of the temple opened of itself, in the night, which would require ten men to do. Chariots and armed men were seen in the air over Jerusalem; a voice also heard in the temple—*let us be gone!—let us be gone!*—(page 451 M. Josephus.)

Notwithstanding all these warnings, the Jews would not believe and take warning thereby; neither will the professing Christians now believe all the warnings God has or will give, as they will

not believe they are for them, supposing themselves to be still the children of God: and as long as this is the case, their destruction is as sure as the Jews was, while they believed themselves to be the chosen people of God, after he had cast them off for their sins; as Christ said, O! that my people would but consider the things which belong to their peace; but now they are forever hidden from their eyes, as I fear it is from the eyes of the members of the visible church, in consequence of their determining to live in sin, which effectually hides God's face from them, by which means they will be left to believe a lie, that they may be damned, as Paul says; because they have pleasure in unrighteousness.

Christ says, when ye see Jerusalem compassed with armies, then know that the destruction thereof is nigh. Then let them that are in Judea flee to the mountains; and let them that are in the midst of it depart out; and let not them that are in the country enter thereinto: for these be the days of vengeance, that all things which are written may be fulfilled.—Luke xxi. 20—22.

Now, had the Jews believed Christ, they would not so many of them been destroyed; for, instead of fleeing from the city to the mountains, they entered into the city by great numbers, about the time of the siege: whereas, if they had been wise, they would have known that the desolation was nigh. And I now testify, that the spiritual siege of backslidden Jerusalem, or the visible church, is taking place by the Roman spirit, or spirit of



whoredom, or idolatry, and that the desolation thereof draweth nigh, and that those who are in the different sects and parties, ought immediately to flee to the mountains of holiness and justification, and not any longer live in sin and condemnation. Leave the churches and flee for your lives, as destruction assuredly awaits your Babel.

God's house was made a house of prayer; but ye have made it a den of thieves—by taking away the glory of Christ's spiritual religion, and placing it in visible things, after he told the woman of Samaria that the worship of the Father was only in spirit and in truth. But I expect you will be as hardened and impudent as the old Jews were literally, who would not hear all the warnings of Christ, nor even others which took place. As Josephus says, four years before the siege, one Jesus, the son of Ananus, a plebeian, from the country, before the war, when Jerusalem was enjoying peace and plenty, came to the city, and exclaimed—*a voice from the east! a voice from the west! a voice from the four winds! a voice to Jerusalem! a voice to the temple! a voice to the bridegrooms and the brides! and a voice to the whole nation!* And when they would scourge him, as they frequently did, because he disturbed them, by presuming them to be in danger, while they vainly believed themselves to be the people of God, as the visible church do now, as vainly—in all his trials he would make no resistance, but cry unceasingly—*woe! woe to Jerusalem!*—which he

continued until the beginning of the war, every day, uttering these lamentable words—*woe! woe to Jerusalem!* And at the siege of the city, he took a tour of the wall, vehemently exclaiming, *woe! woe to this city, this temple, and this people!* And then, as if to close the business he was sent on, he cried, *woe! woe to myself!* At this instant, his head was taken off by a stone from an engine, while he was thus foreboding.—(M. Josephus, page 441—2.)

How often have the members of the visible church told me, that they were fixed and determined in the doctrine and faith they were pursuing, when I have as often told them they were then certainly fixed and determined on eternal destruction. But they were as far from believing me, and I fear will continue, notwithstanding all I can say and write, as the Jews were in believing Christ, or the signs exhibited previous to their destruction. Moses, in the 28th chapter of Deuteronomy, plainly foretels the extreme curses of God that should fall literally on the Israelites, if they departed from God, and disobeyed his commands. And now you may examine Josephus, who will give you an account of their distresses. Horrible to relate, he says, (page 448 of M. Josephus) to add to the distress which befel a devoted nation, a dreadful famine now raged in Jerusalem, and the miseries that attended it, were inconceivable. The city was well nigh depopulated; the bare mention of food was sufficient to create family discord, and dissolve friendship cemented by



the dearest ties. Those that were evidently expiring with hunger, could scarcely be believed at the last gasp; and they would search the very bowels of the dead, for bread. If they were disappointed in their expectations, despair hurried them up and down, raging like mad dogs, and staggering like drunken men, ransacking the same houses over and over again. Their hunger was so intolerable, that they gathered and eat such things as the most filthy animals would not touch; nor did they abstain from their girdles, shoes, nor the very leather that belonged to their shields, and a handful of old hay was sold for four attics.

But why (says Josephus) should I point out their dreadful judgments, by referring you to things inanimate, when I have a personal instance to cite, that cannot be equalled in history, either among the Greeks or barbarians, as the fact cannot be related or heard, without horror. I was inclined (says he) to suppress it; but upon reflection that there were so many living witnesses to confirm it, I hold it my duty to hand it down upon record, to posterity. This was alluding to one Mary, a woman of rank and quality, (exactly answering the prediction of Moses's Deuteronomy, xxviii. 56, 57; also Jer. xix. 9, 10. Ez. v. 12) who was so tormented with hunger as to kill her own infant, at her breast, and dress it for her food; which dreadful circumstance struck even the besiegers with horror; as Titus, the general of the Roman army, solemnly protested he had proposed to the Jews peace and liberty, as well as an ob-

livion of all their former insolent practices; but they, instead of concord, had chosen sedition; instead of peace, war; and instead of plenty and abundance, famine. That they had begun with their own hands to burn that temple which the Romans hitherto preserved; and, therefore, their miseries was what they deserved; that he was determined to bury their iniquity in their ruins, and not leave a city standing on the face of the earth, where mothers devoured their own children, and the fathers, more impious, if possible, persist in a war after so many instances of divine vengeance. Page 449.

God says, by his prophets, he will send a famine, not a famine of bread, nor of water, but of hearing the word of the Lord.—Amos viii. 11.—This is the anti-type of the famine of the Jews; and how much more dreadful is a famine of the soul, than that of the body. Truth and righteousness are almost departed from the earth; therefore, the visible church at present are beginning to feel a famine of the word, notwithstanding they are feeding on husks, but still are not altogether satisfied, they are still searching from house to house, from one to another, to enquire for happiness, hungering for it as the Jews did for temporal food; but in their anxiety, the brethren and sisters will console each other, by saying, that they all feel condemned; and that that is a mark of a Christian, and that none keep the commandments of God, and there is no such thing as justification in this world; and, by these arguments, en-



deavour to feed their brethren, and comfort them, but all in vain; as much so as when the Jews would search the bosoms of the dead for food, and were not satisfied; so by their searching the bosoms of dead souls spiritually, you will gain as little permanent comfort, and as the distress of hunger would drive the Jews to search the same houses over and over again for food; so the distress of the anti-christian, or visible church, will increase to such a degree, that they will have great perplexity, and will enquire over and over again of each other, for something to nourish the soul, but will find less and less. Still they will not come out, any more than the Jews would give themselves up to the Romans; in which, as certain destruction awaits them: as God says, there shall be such distress as was not from the beginning of the creation of God, neither shall be—Mark xiii. 19—which has not yet taken place, but is drawing near. But ye say, the days are prolonged, and every vision faileth—Ezek. xii. 22. But I say, the Lord God hath spoken, who can but prophecy. And he says, also, that he will give me a mouth and wisdom, that all my adversaries shall not be able to gainsay nor resist.—Luke xxi. 15.—And if by the signs already published, in this book, we are not clearly shewn of the days being near, even at the door, then Christ's predictions must be groundless. Woe to the world, because of offences; and for this cause God will shorten the days, or no flesh could be saved. Now it is not in the power of the whole

visible church, or anti-typical fallen Israel, with all the powers of darkness combined, to gainsay or resist one sentence contained in this or any of the books I have written; and if so, it must have been written by inspiration of God, and not of or by any wisdom of my own, as a man; for without God we can do nothing, especially that is good. But you will say, perhaps, that I certainly cannot be right in comparing the Christian churches to the unbelieving Jews: but you must first prove them to be Christians, which you cannot do, for I can abundantly prove to the contrary, and greater unbelievers than the fallen Jews. They disbelieve that the man Jesus Christ, which they put to death, was the true Messiah, and only Saviour; but what is more dangerous, the present visible churches generally disbelieve that the spirit of righteousness which makes its appearance in every son and daughter of Adam on earth (if God hath not taken it from them through their resisting it) and condemns for sin, and justifies for righteousness, reproving the world of sin, of righteousness, and of judgment, is the Son of God manifest in the flesh, to condemn sin in the flesh, or, in other words, is Jesus Christ come in the flesh, as John says: and this being the only and last way opened by God for man's salvation, is certainly more dangerous than the disbelief of the Jews. And to add to this, the visible churches believe it impossible for man, while on earth, to keep the commandments of God, and stand continually in righteousness, which is standing in a



Christian state; for every Christian must put on Christ, in which case he is made unto us, wisdom, righteousness, sanctification and redemption; but never so long as we serve the old man, by coming short of our duty to God: this is sin, and immediately hides God's face from us; as Christ says, every one that doeth truth cometh to the light, that it may be known that his deeds are wrought of God. Now every one that is opposed to living a holy life in this world, or that believes it impossible so to live, which is all the same, such an one is an anti-christian, because he is against righteousness, which is Christ; this clearly proving that the whole visible church is the church of Anti-Christ, or kingdom of the beast, which is to be destroyed when Christ comes. By this, also, it may be clearly seen that the Jews were of the same spirit of the visible church, when Paul said he had lived in all good conscience. Amnias, the high priest, said, smite him on the mouth. By the same spirit is every one actuated, who live in sin themselves, and profess to be children of God, as is the case: if a true child of God speaks of the peace of conscience arising from keeping the commands of his heavenly Father, they will cry out pride and exaltation, judging him down by their own feelings; thus with the envy of the old enemy of souls, they fly in the face of every faithful soul, as Ananias did.—Acts xxiii. 2.—And I fear the present visible church may well be compared to the old Jewish Church in this respect also.

In the days of Jeremiah, and others of the prophets, who testified that their destruction was sure, if they did not turn to the Lord, and leave their idolatries, the chief priests led the people generally astray, and kept them out of the way; and we do not learn that ever one single person believed Jeremiah, or any others of the prophets, at the time, so as to take warning thereby, and save themselves. So neither will the people, so long as they look to their teachers, whose interest it is to keep them in darkness and ignorance, ever believe the necessity of coming out of Babylon, or the visible churches, and look to God alone, that they may find acceptance with him.

### NEBUCHADNEZZAR'S IMAGE EXPLAINED, OR SPIRITUALIZED.

*Dan. ii. 31 to 35.*

*Nebuchadnezzar saw, and beheld a great image, whose brightness was excellent, and whose form was terrible.*

WHATEVER it might have prefigured literally, the spiritual interpretation is this.—The image is the anti-christian church, which is excellent in appearance, as wolves in sheep's clothing, great in extent, and terrible in its power and authority under the power of the church of Rome, in particular, and would also be elsewhere, if the civil and ecclesiastical authorities were but united.

It may be illustrated in several different ways.



In the first place, it shews forth the general view of the visible church, in its progress from the apostles' days, down to the close of this dispensation, when it is to be destroyed altogether. Its head is said to be of gold, which represents truth or righteousness: the head is the beginning of this dispensation, when the true gospel was handed from Christ to the apostles, pure and undefiled; but even in Paul's days began to degenerate, as he says to the Gallatians, who hath bewitched you that ye should not obey the truth: and he says also, if any man preach any other gospel than that they had preached, let him be accursed.

*His breast and his arms of silver.*—Arms signifies branches; these, it seems, were not so pure as the first fine gold, but was still acceptable, as we are authorised to build with gold, silver, and precious stones. John says, in the Revelations, that the seven churches of Asia were almost all degenerated; some luke warm, which was an abomination to God; for he said he would spew them out of his mouth; therefore must have at least belonged to the third denomination.

*His belly and thighs of brass.*—The belly and thighs are the most bulky part of the body; and brass represents impudence, blind assurance, presumption, and an unbounded confidence and zeal, not according to knowledge. The greater part, therefore, of the visible church, are included under this character.

*The legs were of iron.*—The legs is that which supports the body, and is very essential that they

should be stiff: this represents those who are left in a measure to believe a lie, that they may be damned. Although the number of these are not very considerable, yet they may be found who will declare they are fixed and determined, and unalterable; in this their stiffness resembles iron—but no gold or silver.

*His feet part of iron and part of clay.*—This represents the last end of the kingdom of the beast; and as the feet represents the faith, as by faith we stand, we walk by faith and not by sight; the feet being part of iron and part of clay represents that part of the visible church are very confident in their faith or creed, and part of them are rather in doubt many times; when they bring their faith to the test it will crumble like clay, and some scarce know what their faith is. Shocking to relate! when there is but one faith, and every Christian must have that one faith, which works by love and purifies the heart from all sin and uncleanness, even in this world. In the next place, this image may be compared to the visible church in its present situation. That there are those in it who have some gold, that is, they have some light and wisdom still remaining, mixed with the other parts; there are those also in the churches who have no gold left, but still have some silver; that is, they have not totally departed from the truth altogether, but have much the most of the other parts; and these are much the most numerous part, which have nothing to support them but a blind confidence



and impudent boldness, or brass, to support their religion. Others, which are of the legs, or upholders of the churches, or main pillars, such as elders, deacons, &c. that are as stiff as iron, and no precious metal or truth about them: there are those, also, who have almost lost every thing of the appearance of religion, still belonging to the churches, and very stiff in their way, but still are not able to support their arguments—in excuse for which they will tell you, they are poor, ignorant creatures, and do not understand the scriptures, although they were given to make the man of God perfect, and thoroughly furnished unto every good work; these are the toes of clay and iron. The different sectaries, or divisions of the visible church, are also justly compared to the image, especially those who have begun well, as George Fox, the head of the Quaker image, had a very great proportion of genuine gold; since which time his successors have run down into the legs and feet, being generally very stiff, and no brilliancy, but a dead stillness, and a love of the world; a covering of thick clay generally pervades the whole of them. So, also, justly may they be compared to one of the doors in the building in the vision, which was of the old timber which was truth, but since the inside work of the building is all made of new stuff entirely different from the head, still they pretend to belong to George Fox; so they do—and so, also, the toes of iron and clay belonged to the image, whose head was fine gold; but it did not

save them—but the whole was destroyed together. John Westly, also the head of the Methodist image, had considerable silver—but have since run out into a considerable proportion of brass, some iron and considerable clay: so with all other parts of the visible church, some have begun with one thing and some with another, but have generally sunk down into the lower parts of the image, or are building with new stuff, and totally neglect the old timber. So also we may apply the image to the individual members of the visible church, in their separate capacity, as they progress. In the first part of their setting out for religion, their heart is sincere, their desires are truly to serve God, and secure an inheritance in the world to come among them that are sanctified: this state we may call the head, or beginning, which is of fine gold, and acceptable to God. In this way they will go on until the cross presents itself, which, if they decline taking up, their gold becomes dim, and their most fine gold changed. Silver is, at last, the best they have; when, if they still refuse to take up the cross, that is, to separate themselves from the world, and not suffer persecution for Christ's sake, their silver will become dross, and they will by degrees run out, through impudent assurance and presumption, into iron and clay. Still, if they will but come out and acknowledge themselves to be of those who know not God, and humble themselves as a little child, they will not be considered by God as belonging to the image, and



thereby may enter the kingdom of heaven as a child, and truly evade the destruction by the stone.

Thus the soul, who has got the beam out of his own eye, can see clearly the state of those around him, and know of a truth what part of the image they belong to, on becoming acquainted with the spirit by which they are actuated—as every one has a leading spirit, which belongs to one of the five parts of the image. The next part is of great importance to be considered.

*Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.*—This stone is of the same substance of the rock Christ Jesus; and, therefore, sheweth that it is the spirit of Christ that is given to every man to profit withal: this, when it has done its duty in striving with man to bring them into the way of life and salvation, and is utterly rejected by man, and trampled under foot, as is almost generally the case already, then God will cut it out or take it from them, when it will return against them like a mountain, with fury, to destroy them, and particularly the image or profession of religion, and all who have been mocking God by supposing they could belong to the family of heaven, while living in sin and disobeying God. As John says—by the witnesses, which are the agents of God, also, on earth, if any man will hurt them, that is, grieve or reject them, they must be destroyed by fire,

(or the wrath of God.)—Rev. xi. 5. Now the reason of the stone smiting the image on the feet, clearly shows that they will totally run out and become abominable in the sight of God; and their feet represent their last end, when they are to be destroyed—or, otherwise, the stone might, with much more propriety, have smote the image on his head, as we would naturally suppose the head to be of the most importance, and if that was destroyed, the rest must fall of course. But no, it must be on his feet; and then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and become like the chaff of the summer threshing-floors, and was carried away with the wind, that no place was found for them. What a horrible disappointment will the wretched, sinning professors of religion meet with, when they cry Lord, Lord open to us, and he shall say I know you not; and they may depend that the little good they may have done in their lives, will all be destroyed with the evil, if they continue therein. Many now imagine that they have some good with them, which is gold or silver, and that will save them. But O! poor soul, be not deceived; if you have any thing but gold, silver or precious stones, you must go down to endless despair, however you may fain to despise the truth, which, by the command of God, I testify to you.

*And the stone that smote the image became a great mountain, and filled the whole earth.*—O glorious day! when all things that partake of any



impurity, will be either destroyed or purified; when the knowledge of the glory of the Lord shall cover the earth as the waters do the sea—when this spirit of righteousness, which is now so much neglected and trodden under foot, shall pervade the whole earth at the glorious Millennium, or when Christ's rest shall be glorious; when that rest which remains for the people of God shall take place in full—where the wicked shall cease from troubling, and the weary shall be at rest. I have made use of the word Millennium for shortness, as its meaning is a thousand years of rest, agreeable to scripture. This will be the time signified by the stone filling the whole earth, when Christ shall personally become King of nations as he is King of saints, and shall reign in person, and judge the people with his truth.

By the power and authority of righteous judgment, by which Christ cried to the Scribes and Pharisees—Woe to you Scribes and Pharisees, hypocrites—do I cry woe to you who profess to know God, but in works deny him. Think not strange if I should be in the spirit of the stone to strike the image; which surely is the case, if I am in the spirit of righteousness and truth.—Say no more that I am not in the spirit of charity, because I condemn the whole visible church as having departed from the living God to serve idols, without you suppose it uncharitable to declare truths. Now which is most charitable, to see a man in danger and warn him of it, or to see him falling into eternal ruin, and, for fear of hurt-

ing his feelings, tell him all is well, or call him a Christian; for I can testify, that were it not laid on me by God himself, I never should have undertaken to declare things which are so directly opposite to the popular opinions of the world—but love to the souls of my fellow-creatures, which is the charity that proceeds from God, has constrained me to rise up against error generally, and cry aloud and spare not, whether they will hear or whether they will forbear. As the stone was plucked out without hands, so the truth which I declare has come forth from God, and there is no hand of man in it; for all men are opposed to it—none but the true saint, who is travelling in the light, will see these things; the wicked shall not understand.

Christ says, the world (in which I include all who commit any kind of sin) hateth me, because I testify of it that the works thereof are evil; but woe to those who now rise up against the truth, or the witness of God, which the Holy Ghost teacheth; for God is now about to make a short work on the earth—and he will grind his opposers to powder, and none shall escape; and he has already begun by taking his spirit from some, and casting them into the valley of decision, or despair of God's mercy, which is the same—Multitudes! multitudes will soon be in the valley of decision, if they do not flee for their lives to the righteous God only, by obedience. But the truth which I now testify to you shall fill the whole earth; and I stand forth, therefore, as a



witnes for God to these things, that the whole visible church may know their awful state, and not have it to say hereafter that they never were told of their danger. Although the inward witness has repeatedly whispered these things in a still small voice, yet tradition hath stopped the ears of the people that they would not hear; and I expect they will stop their ears against the outward witness also, in which case there is no escape for them.

### THE FLY AND SPIDER—SPIRITUALIZED.

AS I sat in my house one day, I discovered a fly, on being disturbed by something, hasten for the window, at which he saw light; and on coming near the window he inadvertantly struck a spider's web, which was drawn across the window for the express purpose of catching flies; and on striking the web he became entangled, and suddenly a spider ran from his lurking hole (where he was concealed for the purpose of leaping upon his prey) and began to wind his web around the fly, turning the fly with four of his feet; the fly at first made great exertions to liberate himself, but to no effect; and the more the spider wound his web around him, the stiller he grew, until he scarcely made any resistance; at which the spider began to suck his blood, and continued as long as he pleased—

then left him perfectly still, and returned again to his lurking hole.

On reviewing this scene, I was struck with an amazement at the spiritual view I had which this prefigured. I viewed all the world, or those of the world's spirit, like those flies, busy in this room, in the world and about the world's business, which they continue to do until they are disturbed by the spirit of conviction, which brings danger into view, and a knowledge of the necessity of seeking their soul's salvation, or light and wisdom from God, as the fly sought to be liberated from confinement in the room, and flew to the window, in order to get light or liberty; so the sinner, when he sees the necessity of changing his course, he sets out earnestly for light, or what he shall do to be saved: which knowledge is wisdom, and wisdom is that which maketh manifest; and that which maketh manifest is light—and light or true wisdom is of God. But the soul flies to the visible church, or some branches of it, for wisdom, because he sees that they appear to have light, not considering what the scripture says—if any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and he will give it unto him.

Now, if the fly had flew for the door, he might gone out safe and been at liberty. So, also, if the sinner, instead of running for the visible church for liberty from his sins, would run for the door, which is Christ, as he says—I am the



door, by me if any man enter, he shall go in and out and find pasture; that is, the soul that flies to God, and him alone, will find nourishment in the inward witness, which is the spirit of Christ, or comforter; and also the scriptures, as the outward witness, which was written by the inspiration of the same spirit of God.

And as the fly, in flying near the window got entangled in a spider's web—so, also, as sure as a soul runs to the visible church for light, he will get entangled with the horrid doctrines and delusions which are now spread abroad for the purpose of catching souls into the different churches; and as the spider immediately ran to the fly and began to wind his web around him to prevent his getting at liberty again; so, also, when a soul in running to the visible church for light, or man for help, get entangled more or less with man's creeds or wisdom, the preacher, who is always lying in wait to deceive and to allure into his church, like the spider into his web—runs to him, and begins to represent his doctrines in the most plausible point of view, and tell him he has got grace, and that God has begun a good work, and he will carry it on to perfection, lulling him into a state of security; and notwithstanding the soul will not believe all the delusive doctrines at first, and, like the fly, resist and endeavour to get away—still the anti-christian preacher will plaster them and daub them with untemperate mortar, and cry peace when the Lord has not said peace, and wind him up so close

with false appearances, that the soul will begin to lie still, or believe in the doctrines of anti-christ, or Calvinism; and after the preacher has sucked his blood, or weakened him sufficiently, as the blood is the life, he then takes his place again—waiting for another soul to devour; it being their only business to come in sheep's clothing, or plausible appearances, but inwardly they are ravening wolves.

Now it may be observed, that if the fly had got to the window, the glass would not let him passed out at liberty; so if the soul goes to the visible church or any of them, even the best of them, he never can get at liberty, because it is going directly into bondage. And I believe there is no more probability of a soul's getting to heaven, or entering the kingdom of heaven, thro' the visible church, than there was of the fly's getting through the glass to go out of the room; for going out of the house represents going out of the world's spirit; as Christ said—ye are not of the world, for I have chosen you out of the world. Now there is no going out of the world's spirit in entering the visible church, for they are altogether of the world's spirit, and say they cannot do otherwise than sin, and this is doing exactly as the world does—for there are none, I believe, who dare say the spirit of God leads to commit sin.

All these things serve more and more to prove that the present visible churches are in bondage, As Paul says—For this Agar (the bond-woman)



is Mount Sinai, in Arabia, and answereth to Jerusalem, which now is (or was in his days) and is in bondage with her children. But Jerusalem, which is above, is free—which is the mother of us all, (that is, all truly in Christ.) This is the plain reason why the desolate hath many more children than she which hath an husband.—Gal. iv. 25, 26, 27. But the son of the bond woman shall not be heir with the son of the free woman; but the children of the bond woman are numerous. As Christ said, many went in at the broad gate which led to destruction, and few at the straight gate which led to life eternal. And this Jerusalem which Paul spoke of, which were in bondage with her children, was the type of the present visible church, and may now justly be stiled Babylon, who is the great, the mother of harlots and abominations of the earth, who is in bondage with her daughters; for she has hundreds of harlots, or daughters of different sects and divisions—and all this proves she is not of God; for as many as are led by the spirit of God, they are the sons of God; and the spirit of God always is one, and leads one way, and that is always in righteousness and true holiness before God; and they that are joined to the Lord are one spirit; that is, they are in perfect union with one another, and have fellowship with the Father and his Son Jesus Christ—and look not on things which are seen which are temporal (or perishable) but on those things which are not seen (nor

cannot be seen by the world or the natural eye at all) which are eternal.

Some time after I had the foregoing revelation, I had a dream, in which God showed me a large slaughter-house, so large and extensive that I could not see to the extremity of it, but was permitted to look into part of it, which appeared dark, gloomy and horrible beyond description, as far as my eyes could extend, with many divisions and apartments in it, and in none of which that I could see was any good meat, but all naked and bare as to meat, but the skins in each apartment were thrown down in a careless posture on the ground. And when I awoke the interpretation came strong to me, that this slaughter-house was the whole visible church on earth—the different apartments answered to the number of different sects and denominations which, perhaps, do or may, in all, amount to six hundred three score and six, which is the number of a man and of the beast; and the preachers in the different sects are the butchers in the different apartments, and as there was no good meat in any of the apartments, but skins thrown down on the ground; so, also, the time has or will soon come when there will not be one soul in a state of salvation in all the visible churches or different denominations, nor even any true light, but the skin only, which is the outward appearance of religion—and that almost totally neglected and cast down to the ground or earth, which signifies the old man Adam, which was of



the earth earthy; all believing they cannot live without sin, which is the forbidden fruit.

Now, friendly reader, are these things so? or are all these representations of the devil? for they are either of God or the devil. Is it most wise for you to let all these declarations go as delusions, and never search the scriptures and try the spirit to see if these things are so? Or, as wise, rational beings, is it not best for you to lend an ear to the voice of righteousness and of God? Aside from all your traditions, for tradition or custom, if wrong, will never save your soul; and look with a single eye to God and be saved before you arrive into the valley of decision, when all will be lost.

### ISAIAH'S PROPHECIES.

NOW we will take a view of Isaiah's prophecies, as addressed at that time to the back-slidden Jews, which were typical of the present visible church.

*Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men—(if it was the case in his days, it is much more so now, when college education is thought by many to be the only way to get wisdom in spiritual things).--therefore behold, I will proceed to do a marvellous work*

*among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them who seek deep to hide their council from the Lord, and their works are in the dark, and they say who seeth us? and who knoweth us? Surely your turning of things upside down shall be as the potter's clay.---Isaiah xxix. 13--16.*

All these things are coming upon the earth, however strange it may appear; as he says it is a marvellous work, and a wonder. People wonder that I should have the presumption to condemn the whole visible church, because there is so few that believes with me—but this is nothing; I am to speak the truth before God as he shall direct, not fearing what man can do unto me: but many, who are of the highest profession of religion outwardly, will despise my declarations as whimsical, as the principal part of the preachers do—at the same time dare not meet me in public to contest the matter for fear their people shall see their filth and abomination more clear. But let them despise me, if they think it wisdom, for it is fulfilling the scriptures—Behold, ye despisers, and wonder and perish, for I work a work in your day which ye will not believe, though a man declare it unto you—which I now do, and you will not hear or believe, but vain to despise me as one insane, or at least enthusiastic beyond measure: but remember that heaven and earth shall pass away, but not one



word which I have declared by the spirit of the living God shall pass away; and that God makes use of means to perform his designs on earth altogether different from man's expectations; as much so as the appearance, sufferings and death of Christ were different from the expectations of the Jews; for had he come exactly in their way they would not have crucified him; so, also, if these important revelations had been made to the great and learned of those days, the people would believe—but it never will be the case; therefore, the people will fight against and oppose the true wisdom, which is from God, the same as the Amalakites did the children of Israel, on their passage from Egypt to the land of Canaan.

### AMALAK—SPIRITUALIZED.

AS the progress of the Israelites from bondage, in Egypt, to the land of Canaan was figurative of the progress of every soul from sin to holiness, and from darkness to light, and from bondage to liberty—so, also, the Amalakites are figurative of those who are in sin and condemnation themselves, and of course in darkness and bondage; and their besetting the Israelites at the rock in Horeb, after they had obtained water, was exactly typical of every one in these days who make great profession of religion, but are sinners, opposing and endeavouring to obstruct every one who has received of the true water of life

or wisdom of God from the rock Christ, as this creates a mortal hatred in those who have it not; and nothing but holding up Moses' arms, which is the law, to them can overcome them; but this will always prevail, as in Exodus xvii. 11—The Amalakites were the first people that opposed Israel; but his latter end shall be that he perish forever—Num. xxiv. 20. But we see they were not cut off until Samuel's days, when God saw fit to command Saul to go and utterly to destroy Amalak, until they were consumed—1st Sam. xv. 18. Here we see again the approaching destruction of the visible church, for I view them all as Amalakites; for if there are any in a state of salvation, as Keenites, they will come out before they are destroyed, as in 1st Samuel, xv. 6. Now Samuel here prefigures the angel or spirit of God. Saul, a servant of God, as he then was, and the Amalakites, the opposers of God or sinners, and the king of Amalak, the man of sin or self, which is the ruling principle of man so long as he is suffered to live.

Now the command of God was, for Saul to go and utterly to destroy Amalak: so, also, when the spirit of God sends a person to preach the gospel, to pull down the man of sin, he tells him to spare nothing that belongs to him; but unhappily they generally follow the example of Saul, who went out, undoubtedly, with an intent to do the will of God, and to obey him completely and acceptably, as many preachers do, but we see he



went with the idea of pleasing man a little as well as God.

Now you see what was the consequence; with this same spirit do preachers go forth, at least all that I have seen or heard of; they go in the spirit of flattery, or false charity, which is to save them alive that should not live, as in Ezek. xiii. 19—for so long as they are not perfectly up to their duty themselves, they will build up those who are in the same situation, and call them Christians; that is, save them alive that commit sin, because it will not do to slay them all as God hath said; but we will use our own judgment in saving alive some of the best of them, or something which God rejects, which we believe to be a better way than that which God hath pointed out. This is exactly the situation of man in these days generally; you must have charity, say they, and you must not judge. Now you see how far Saul went in contradicting the man of God, by saying he had obeyed the Lord, even to his face, as in the 13th and 20th verses. Just so now they will tell you they are full of the love of God, and serve God, and face you down in it, and at the same time confess they come short of their duty, which are sinners or Amalakites, or Agag, which is self, or the old man—but the man child, which is judgment from God, which was born of the woman, or church of Christ, who was clothed with the sun or light of Christ, and the moon under her feet; that is, all changeable, perishable things under perfect command, and nothing but

invisible, spiritual and eternal things considered of any consequence to her; I say when this man child judgment comes forth in full strength, as in Rev. xii. 5—it will judge and rule all nations with a rod of iron, which is condemnation on the head of every sinner, and eternal death to every Amalakite, notwithstanding the dragon's attempts to devour: and now the time is come, God says go destroy Amalak utterly—this is every part of the visible church under every name by which they are called, for Christ's church is not called by any other name but Jesus, which is to be completely saved from sin, or the commission of it any way while in the present world.—Now the spirit of Amalak, or the dragon, stood before the woman to devour the child as soon as it was born. So it is now—nothing will draw forth the dragon or serpentine spirit so soon as to tell a man he is not nor cannot, in his present state, be a Christian; he will do all he can to devour that spirit in a moment, by telling you you have no charity; but this has no effect on the true child of God—for true charity is out of sight of all sinners, as charity and perfection are bound together and never can be separated; therefore, no person must pretend to any true charity until he has gained the same proportion of perfection. Charity is the bond of perfectness; as Paul says—Now woe to that man, whoever he is, who would save any thing belonging to Amalak; and moreso to him who would save Agag, the king, alive. Was it not that self stands in the way



every man would do the will of God, for there is nothing to prevent the will of God being completely done; but the will of man as a free agent, for if man is not a free agent in matters of life and death particularly, then God's will is completely done in all things, and man not justly accountable or condemnable by the laws of God or man, which would entirely supercede the possibility of a day of judgment, for there would be nothing to judge man for, no more than the dumb beasts.

But no, my dear fellow-mortals, who are travelling into a world of spirits, you will find that you have a measure of the same spirit of Samuel with you continually to teach you all things, which is the anointing John speaks of, which ye have received of him, abideth in you; and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in it.—1st John ii. 27. Now, after you have been taught, you are to abide in and follow its teachings, and not do as Saul did, and be rejected of the Lord totally, as you certainly will if you save self alive, or any thing that God has ordered you to kill: this is applicable to every soul as well as preachers, for all must be preachers in public or private, for it is the spirit of prophecy now that is the testimony of Jesus, or test of a Christian.

Now one great, and indeed principal reason why the doctrines of John Calvin, which were taken

from the bottomless pit, are so perfectly agreeable and congenial with the spirit that was begotten by the serpent at the fall of man is, because by the decrees, foreknowledge, or secret will of God, in the foreordination of every thing that comes to pass, man, or self, which is Agag, is entirely cleared, and the blame all cast on God; for if all things are foreordained that do come to pass, it is the most simple and childish thing possible to suppose that you can possibly disobey God at all; for, if all things are foreordained that do come to pass, then all things are commanded that do come to pass; for foreordaining is certainly as forcible as a command; therefore instead of the idea which many people hold up to view, that we cannot keep the commands of God, it is by this doctrine positively proven, that we cannot break them in any one point, or disobey him at all; and as sin is the transgression of a law, if we cannot transgress the laws of God, neither can we sin; therefore instead of the whole mass of professors being sinners, as they pretend, there cannot be a sinner among them all, by their own doctrine.

But this is so simple, it is only thrown into view, to shew the man of candour the palpable inconsistency and absurdity of the doctrine of Calvinism, and shun such horrible delusions, before it is too late.



## THE TWO-LEAVED GATES OF BABYLON OPENED.

IT would be very inconsistent and unjust in God, or his witnesses, to alarm and warn people to flee from Babylon, or bondage, if the gates were shut, and no possible passage out; but it is clear that the gate or passage is opened in such a manner that they may know that they are at liberty to go if they will.

Isaiah says, chapter xlv. 1, 2—*Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut. I will go before thee, and make the crooked places straight, and will break in pieces the gates of brass, and cut in sunder the bars of iron.*—Here the captivity of the children of Israel is typical of the professors of religion, who have been led into the various churches: it was the sins and idolatries of the Jews that was the cause of their being given up of God, to be carried captive to Babylon. So also it is the idolatrous spirit, or spirit of whoredom, that is the cause of all professors of religion leaving the true God with a single eye, to go to any other name than the name of Jesus for salvation, or to any other lover than Christ as an husband, and head of the one spiritual church.

But it seems that after seventy years, God sent Cyrus to open the gates for their liberation again, that they might return again to their own land, to Jerusalem. But it seems, by Josephus, that

only part of two tribes returned, the rest being unwilling to leave their possessions, and were so habituated to living with the Babylonians, they chose rather to continue with them—as I expect it will be the case that more than ten out of twelve will still continue in the visible churches, notwithstanding all that can be said to advise them to return to God, to the Jerusalem, which is above the city of peace.

As the fathers and elders of the Jews had generally died in the course of the seventy years of their captivity, and their children being born in Babylon, knew no other or better place, were not acquainted with Jerusalem—so also the professors of religion now in the visible churches have been born there, and trained up there, their elders or true Christians having died in bondage, they have no idea of the true church of Christ, and of course will still continue where they are; in which case they must go down to eternal death with Babylon, at her fall. But God commands his witnesses to cry aloud and spare not, whether they will hear or whether they will forbear; and those who make mention of the Lord, to keep not silence—the way must be opened to view, that they may escape.

Now the gates are mentioned as having two leaves: these two leaves, as applicable to the visible church spiritually, are sin and unbelief, which are inseparably connected; for if we do not believe that Jesus Christ is come in the flesh, to assist us to live holy lives, in obedience to his voice, which



is righteousness; I say, if we disbelieve in this power with us, we never shall nor can live a moment without sin; for as our faith is, so it is done unto us. Now unbelief, one leaf of the gate, binds us, or shuts us up in sin; and sin, the other leaf, hides God's face from us, and shuts us out from the presence of God, or confines us in Babylon, if we profess religion; for none but Israelites, who were originally the people of God, were carried to Babylon—so also none but those who make a profession of religion are bound or confined in the same. The confinement is being bound to adhere to the creeds, faiths, or discipline of men: but a common sinner is considered in Egypt, or darkness and hardness of heart; therefore nothing to do with Babylon. Now as unbelief and sin are the two leaves of the gate that shuts all professors up in bondage and darkness, it becomes necessary these gates should be opened; that is, that they should be told of this way out, as John says, we know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. Now by believing this, the one gate is open; and by working righteousness through this faith, completely opens the other leaf of the gates, by which the two-leaved gate, leading out of Babylon is opened; and also by faith and obedience we enter the gate of heaven, or the kingdom of heaven. And if, after opening these gates or truths to view to the capacity of every one who wishes to serve God, they will not hear and at-

tend, what can be done more by God himself, or what could Cyrus do more than call the children of Israel, and tell them that they were at liberty to go and build their temple again, if they chose; but more than ten tribes still continued in and about Babylon, just as I see many now come out of the churches, but will not go to Jerusalem, the city of peace; that is, they come out of their church, and instead of looking to God with a single eye, that their bodies may be full of light, they stand and look at some church, to which they give a preference, and lust after her. And whosoever looketh on a woman, to lust after her, hath committed adultery already in his heart—therefore, you had better be married to her in fact, that is, join any church that you prefer (for the church signifies the woman) if you do not intend to leave all and follow the spirit of Christ in your own breast, looking to God with a single eye.

O! my fellow-mortals, who are in a state of whoredom, I call on you in the name of the Lord to look not on any thing as religion that you can see with the natural eye: God is a spirit invisible and eternal—so is his worship in this dispensation, and has been since Christ gave the woman of Samaria this instruction—therefore, leave your whoredoms—God invites you.

*They say, if a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with*



many lovers; yet return again to me, saith the Lord. Lift up thine eyes unto the high places, and see where thou hast not been lien with: in the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms, and with thy wickedness. Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed. Wilt thou not from this time cry unto me, My father, thou art the guide of my youth. Will he reserve his anger forever? will he keep it to the end?—Behold, thou hast spoken and done evil things as thou couldest.—Jerem. iii. 1 to 5—and 13th and 14th, (he says) *Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding chikren, saith the Lord, for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion. But O, my fellow-mortals! if you will not acknowledge your iniquity and turn to the Lord only, and look to him with a single eye, he will destroy you, for his anger is hot against you—his mercies are still extended to you generally, altho' you have gone from your true husband, and have become another man's. Every one who has become a member of any visible church, yet God says he will still receive you if ye will return with all your heart, and put away your lovers or idolatries.*

### IMPORTANT SIGN.

AFTER writing the foregoing treatises, and knew not but it was all that I had to write at this time, God hath showed to us a remarkable sign in confirmation of the downfall of Babylon, and end of this dispensation, and the bondage they are now under, which must be exhibited to view, that the wise may understand.

On Saturday, the 20th day of August, 1808, we had a child born about ten minutes before the close of day light in the evening—also, just at the close of the six working days of the week—also, about ten hours before the change of the moon, when it would be in total darkness, and when it was already in darkness to us: but what was still more remarkable is, the child came into the world bound head and foot. All these circumstances, combined together, in addition to the foregoing proofs, leave no possible doubt of the very near approach of the end of this dispensation.

In the first place, the birth of the child being so near the close of day light, is a sign that the light of the glorious gospel is very near at an end, and of the necessity of crying immediately to God for mercy; for Christ says, work while it is called to-day, for the night (or darkness) cometh wherein no man can work. Now when God taketh his truth from man, all is total darkness, and no possibility of doing any thing; but the witnesses will be slain, the door of mercy will be shut, and the wicked will be cast into the val-



ley of decision, that is, their fate will be decided for eternity—when the angel shall swear by heaven and earth that time shall be no longer.

In the second place, its being so near the close of the six working days of the week sheweth, that the six working days of the week answereth to the six thousand years the earth labours under the curse: as God says, one day with the Lord is as a thousand years, and a thousand years as one day, as it was in the creation of the world. If a man has much work to perform in the six days, and he leaves the most important part of it until twilight on Saturday evening, you would suppose that man must be very stupid and imprudent—but not so much so as in this case, for there is no working on the next day, and no Monday ever will come; therefore, if a man does not work out his salvation with fear and trembling while it is day, while this day of probation lasts—as the tree falls so it lies; his soul is lost to all eternity.

And in the third place, it being near the close of the old moon, when all visible light was already gone, and a change so near at hand has a more particular reference to the visible church, or those who are in a state of profession of religion—the moon in this dark state answering to the dark benighted state of those belonging to the churches, as has been heretofore mentioned in this book, and serves to show that their time is near at an end, and that darkness is almost total with them now, but still growing worse, when

there is not a moment's time to be lost, or all is gone eternally.

When Babylon shall fall,  
And rise no more at all.

And in the fourth place, the child being bound head and foot is a remarkable sign given of God to show under what dreadful bondage the whole visible church now labour; and to show, also, the necessity of their coming out in order that their bands may be cut asunder: for if the child had not come forth into the world it would still have been bound—for this reason God says, come out of her, my people; for God can do nothing for you there: you may pray as much as you please to see the light, but you never can see it until you put yourself in a posture to see it—which is to set yourselves at liberty from Anti-Christ's church.



### *EZEKIEL'S PROPHECIES TYPICAL OF THE PRESENT VISIBLE CHURCH.*

IN the 16th chapter of Ezekiel, from the 15th verse, you may read at your leisure the horrible whoredoms of professors of religion, in their days, spiritually, for it was drinking in and embracing a spirit of error and not the true spirit of Christ, that Ezekiel had reference to. God



says, in the 27th verse, he hath diminished their food—that is, God is now taking away the bread of life from the professors of religion, that they begin to starve for lack of knowledge because of their whoredoms, as the veriest sinners are ashamed of them. 25th—He says, thou hast opened thy feet to every one that passed by: this exactly suits the present day, in that they call every one Christian, let their delusion be ever so great; if they make profession they embrace them out of the devil's counterfeit charity. And also in the 32d, 33d, 34th verses, is pictured the churches belonging to the hireling preachers, as whoremasters generally give gifts to all whores; but here thou givest gifts to all thy lovers—hirest them that they may come unto thee on every side for thy whoredom—in that thou givest reward and no reward is given unto thee: the hireling preacher giveth the church nothing but husks for all their hire. Now all are hirelings who preach for any stipulated price, however small; and thou art corrupted more than thy sister Samaria, or Sodom, in all thy ways, as saith the Lord—47th and 48th verses. That is, the present visible church is far more abominable in the sight of God, than the open, common sinner—as the professors of religion are the anti-type of the old fallen Jews; so, also, the sinners who have made no profession of religion are anti-typical of the Gentiles, or Samaria and Sodom, and the men of Nineveh shall rise in judgment with this generation, or visible church, and shall con-

demn it, for they repented at the preaching of Jonah, and behold a greater than Jonah is here. Say not that this is exaltation, for if I am a Christian I am in the kingdom of heaven; and Christ testifies that the least in the kingdom of heaven is greater than John the Baptist, although he was greater than any that ever was born of a woman before.

What I testify is by the spirit and power of Christ, or it is nothing; and by this spirit I testify that it will be more tolerable for Sodom in the day of judgment, than for you, O ye anti-christians! you blaspheme the God of heaven by saying you are Christians, when ye commit sin, or say as John says, that ye are Jews and are not, but are of the Synagogue of Satan, who is the father of sin.—Rev. ii. 9. You are sunk down into delusion and darkness, and as the flood of waters drowned all people but Noah and family, consisting of eight souls only, that being typical of the present flood of delusion which the dragon is casting out of his mouth (or false doctrine) in these days, after the woman or true Christian, in order to cast them down; but as the earth opened her mouth and drank up the flood, and thereby helped the woman.—Rev. xii. 16. Now the anti-christian church, which is of the earth earthy, drinketh up the delusion, and the woman escapes by looking to God alone. Now this flood is coming in destruction as a whirlwind and flaming fire from the Almighty on the heads of all that keep not the commands



of God; if it should include all on earth, or leave only as many as was left in the deluge of water; therefore it is necessary to enter the ark of safety before the deluge of fire comes; fight manfully the battles of the Lord now against sin; for if you have any thing under cover which is not of God, you cannot stand no more than the Jews could; as in Maccabees it says—Under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, (the people whom they were fighting) which is forbidden the Jews by their laws, then every man saw that this was the case, wherefore they were slain.—2d Mac. xii. 40. Now if any man commit sin himself, he cannot fight or admonish the sinner without being killed himself, or condemned, which this is designed to prefigure—which is eternal death if persisted in. Christ says, beware of the leaven of Herod—Mark viii. 15. What is the leaven of Herod? Was there not in Herod a sly, murderous spirit which, through a garb of friendship as if to worship, intended to destroy the child Jesus.—Mat. ii. 8. Surely this was the leaven of Herod, which prefigures all those who, under a garb of religion or worship of God, seek to slay righteousness by fighting against perfection, or keeping the commands of God.

Now Paul says, Christ is made unto us wisdom, righteousness, sanctification and redemption. This is only through obedience; and he that seeks to oppose the idea of living without

sin, seeks to murder the child Jesus, through pulling down wisdom and righteousness; for it is wisdom to be righteous: and all this is done through a feigned appearance of the worship of God, as Herod did; and also as Judas, when he betrayed Christ, did it with a kiss. So, also, the greatest betrayers of Christ in these days, do it under the greatest appearance of religion; professing Christ with their mouth, but in works denying him; and as Herod beheaded John the Baptist while in prison, even so, also, the same spirit now besets every one while in John's dispensation; and, if possible, slay them, or take Christ, their head, from them before they enter into liberty in full into the spirit of Christ, by obedience entering into the kingdom of heaven, or gospel dispensation, you are in very deed the swine into which the evil spirits were permitted to enter. You are groveling now among the tombs which are dead, or perishable things, and because ye delight in unrighteousness, the father of lies is permitted to take up his residence in you, and you are going down a steep place, and you will be choaked in a sea of delusion and distress, when sudden destruction shall come upon you; for you are the spiritual army of locusts, caterpillars, &c. which Joel speaks of, 2d chap. which nothing shall escape; before you is as the garden of Eden, (or innocence) but behind you a desolate wilderness—3d verse. The spirit that delights in sin will destroy all righteousness wherever it can come: and as John says, you



have stings in your tails, meaning your latter end, or death; for the sting of death is sin, which you are determined to have plenty of; therefore the dreadful sting of death will be in your tails, for which reason it is compared to the sting of a scorpion, because it is sure death eternal.

**CHRIST BEING REJECTED OF THIS  
GENERATION, A SURE SIGN OF  
HIS NEAR APPROACH.**

*But first must he suffer many things, and be rejected of this generation.*—LUKE xvii. 25.

IN the 20th verse of this chapter, Christ was demanded of the Pharisees, when the kingdom of God should come—meaning his visible kingdom on earth, undoubtedly; for they could not understand his spiritual kingdom within, as they were carnal men. But Christ first answered them in a spiritual sense, for the instruction of the wise that should arise thereafter, and shews where it is to be found, and no where else: that is, we must obey the spirit of righteousness within us, and believe none else, which is entering into the kingdom of God by obedience, and not go to any outward object, as that is not religion—then immediately proceeds to shew in what manner he shall come to take his glorious kingdom on earth, by comparing his coming to the suddenness of a flash of lightning. Then comes in what is to take place just previous—that he must suffer ma-

ny things, and be rejected of this generation; that is, the generation on earth at his coming, or when the signs take place which he speaks of, Luke xxi. 32. Now this is the generation, as I have proven by the signs in this book. But in his rejection he alludes more particularly to the visible church, or professors of religion, as I shall hereafter prove. Then he goes on to shew that the people will be eating and drinking, buying and selling, planting and building, marrying and giving in marriage, the same as in the days of Noah and Lot, as he says, 30th verse, even thus shall it be when the Son of man is revealed—which proves that in this case it had no reference to Christ's sufferings, and being rejected of the Jewish nation at that time, and if it did, it would only be considered as a type, and his spiritual rejection the anti-type. But, says the enquirer, how is Christ to be rejected spiritually by this generation, or the visible church? In the first place, the disbelief that Christ is come, and is now in the flesh, to teach the people himself, is pointedly rejecting Christ and taking something in us as belonging to us as our conscience abstractly considered, from God, which all do that disbelieve in immediate revelation, who are anti-christians, as John says, 1 John, iv. 3—Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of anti-christ, whereof ye have heard that it should come, and of course is a spirit that rejects Christ; for the word anti signifies against, and this has



an immediate reference to professors of religion, because those who have made no profession, or known any thing of religion, have nothing to do in confessing for or against, but as concerns themselves, as sinners. And it is not only required that we should believe that Jesus Christ is in our flesh, but that we confess it: therefore, whoever makes a profession of Christianity, and does not boldly confess this, is an anti-christian, and rejects Christ.

Now, reader, look round and see how many there are who reject Christ in this generation already, and where are they that do not. And in the next place, he who believes we cannot keep the commands of God by and through his spirit within us, which takes in all that disbelieve Jesus in the flesh (for no other power can help us perform this) all such reject Christ. And in the third place, the disbelief of perfection in this life, in the Christian state, rejects Christ; for whosoever is in Christ must be in perfection, or Christ must be imperfect, or made the minister of sin, which God forbid.

Remember, O thou who profess to know God, that the natural and spiritual man are two; and if you believe that it is Jesus Christ that speaks in you, and directs and instructs you in righteousness, and you listen to his voice and obey it, then, and only then, are you a Christian. But if you follow an evil spirit, which naturally leads you to commit sin, then you are a natural or carnal man, and a child of the devil, and have rejected Christ,

and he is suffering many things indeed, now; for every one that commits sin, who have known the way of life, are crucifying the Lord afresh, and putting him to an open shame, and this is in the spirit of Herod, while you fain to worship him, and say, Lord, Lord, but do not the things which he says.

Now, O man! whoever you are, how grievously do you reject the last and only way of life sent from God, when he went away in person? how does the comforter, which is the Holy Ghost, or Jesus, in the flesh, strive with you from day to day because you are the purchase of his blood, and he has a right to your services—but you reject him, and turn your attention to outward things or forms, while he is calling you within, saying, enter into your closet and shut to the door, and pray to God the Father, through the spirit of his Son, for him he always heareth, but none else. But, lamentable to tell, you go to man for wisdom and look on outward appearances, and reject him almost altogether.

But the most afflicting and dangerous part of the matter is, that you leave your only husband and friend, and go a whoring after other lovers, by joining the outward or visible churches, and calling yourselves by other names than your husband, which is Jesus. How would you feel, O man! if in your absence your wives were to go after other lovers? and even be called by their names, too, how soon would you separate from such wives, and call them whores or adulteresses.



es? And how difficult would it be for you to be reconciled to them again? and certainly never until they had confessed their faults, and turned to you again and left the other lovers. Now, O ye members of all the visible churches! this is truly your case, and you never can be received until you come out, and that immediately, for the time is short; for the very day that Christ is completely rejected by this generation, so that God sees no prospect of their coming out of the churches, and looking with a single eye to him and do their duty in all things; that moment will Christ be revealed in flaming fire, and the ark of safety will be shut as it was the day that Noah entered into the ark the flood came; and that day Lot went out of Sodom, God rained fire and brimstone, and destroyed them all: even thus will it be when Christ is rejected—and you can see for yourselves how many there are now left that look with a single eye to God, and no other, and keep the commands of God, and overcome by the words of their testimony, for these only will be received into the ark; and these very characters you despise and persecute, notwithstanding they are praying for you as far as they have faith, but there is but little hopes more—for you have gone down to the house of the harlot; and Solomon says, you will not return, for her bed is decked with tapestry—beautifully ornamented with the appearance of religion, but no true virtue any more than there is in a common whore or harlot—therefore return to the

One bride or church of Christ, in spirit and in truth; or God will cut off from Israel (or visible church) head and tail, branch and rush in one day; the priest that teacheth lies, (as all do that preach by man's wisdom) he is the tail.—Isaiah ix. 14.

The common sinner rejects Christ by trampling under foot the spirit of righteousness in his own breast from day to day—for it is the voice of Christ, your only Saviour, O sinner! that is striving with you and telling you the necessity of working righteousness—when good and evil are set before you, and you are called on to decide between the two, which is always the case if you will but consider a moment—that moment you reject the impression of the good spirit which would lead you to do right, you reject no less than Christ himself, which is still striving to save your soul, and obey and follow the man of sin, or the devil, who is striving to lead you to destruction; and so long as you follow his devices you are bound to eternal death, and do reject Christ, the only way of life revealed in you, as Paul says, Romans i. 19—and when this is the case with all, then comes the end of this dispensation, and eternal death to the wicked; and you see there are but few left that fear God and keeps his commandments in all things, for they only are God's children and have not rejected Christ in this generation.

But O, impartial reader! how much more aggravated is the crime of rejection in the professor



than in the common sinner; for the first has been married to Christ if ever he knew what religion was, and the last has not; therefore, as it would be considered but a small crime for a woman to object to being married to a man, even if she was under some engagements—in comparison to her leaving her husband, after she is married, and taking other lovers—thus you may plainly see how much more heinous, in the sight of God, the members of the visible church are, than those who never have pretended to be Jews or Christians at all.

As all literal transactions under the law are typical of spiritual things, so, also, the Jews crucifying Christ literally is typical of the professors of religion crucifying him now spiritually; and all that reject Christ crucify him to themselves; and answers to the Sodom and Egypt, in the streets of which he is said to be crucified.—Revelations xi. 8—and where the witnesses are to remain unburied, after they are slain by the spirit of the beast—which means that although there is an appearance of true religion, yet there is no life or power in any thing they say or do—and that God is about to take his spirit altogether from them: the professor answering more immediately to Sodom, and the common sinner to Egypt. And Solomon says, Wisdom of Sol. xviii. 4. that the Egyptians were worthy to be deprived of light and imprisoned in darkness who had kept the sons of God shut up, by whom the uncorrupt light of the law was to be given unto

the world, alluding literally to the Israelites in bondage in Egypt. Now, those who deny revelation are those in these days, who keep the Son of God shut up and buried in a napkin spiritually, which is the outward appearance of religion; it is altogether just that they should remain imprisoned in darkness, for there is no other way to receive light themselves; neither is there any other way to know the law of God, and by which only can it be communicated to the world.—Now the visible church are trampling these things under foot, and persecute those who are testifying the truth to the world, and endeavour to prevent a belief of it.

As the destruction of Sodom and Gomorrah by fire, for their sins, are figurative of the great conflagration which is about to take place throughout the whole earth, I would call your attention for a moment to contemplate on the manner in which it took place, and for what cause. The Lord said, Gen. xviii. 20—Because the cry of Sodom and Gomorrah are great, and because their sin is very grievous, I will go down now and see—and what was the exceeding great sin which they committed more than others? You will read it in the nineteenth chapter, fifth verse, which, of all sins is, perhaps, the most unnatural and abominable in the sight of God. Now the anti-type of this is, that the professors of religion in these days, have left the church of Christ, the true bride, and have an unnatural connection with outward things for religion, changing the



image of the incorruptable God into these things, Romans i. 23—which is as destitute of the power of bringing forth fruit as their connection was, and as unrighteous in the sight of God—as he says, I am married unto you. And Paul tells you, in the same chapter, why God gives people up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient—verse 28. Paul is here representing literally the situation of the Sodomites and others in like situations; but, more particularly, having a view spiritually of those things which would take place in the latter days, which now is the case, as I have been endeavouring to prove to you, in various ways, in this book, which, if you were spiritual, or could understand spiritual things, you would see without a doubt; but what grieves and discourages me is, that you cannot understand the things of the spirit, because you live in disobedience; for none but those who do the will of God can know of the doctrines whether I speak of, or by the power of God, or whether I speak by my own wisdom. But your disobedience and blindness is not my fault; therefore I must declare truths, that those who are wise may understand; for every man's wisdom consists in keeping the commands of God, and his folly is in breaking them. Now the angels told Lot to hasten out of Sodom,

for they could do nothing so long as he remained there; which prefigures the righteous spirit of God now about to leave the visible church, or the whole mass of professors of religion, who deny Christian perfection, or the power to live without sin in this life. The justice of God is about to take the stone out of the mountain, to take the righteous spirit from all those who have so long trampled it under foot by denying the possibility of following it; then sudden destruction will be the consequence. But nothing can be done so long as Christ's spirit is with them; the judgments of God are kept back, as Christ is still mediator; but the moment he leaves them altogether, he then takes the seat of judgment when there is no more sacrifice for sin.

Now all you who have named the name of Jesus, and disobeyed the voice of the Lord like Jonah, you have fled from the presence of the Lord; and all those of you who have joined yourselves to any visible church, are now in the whale's belly; therefore, like Jonah, you must cry to God out of the belly of hell, in which case only you can escape; and as all the outward churches are in direct opposition to righteousness, or come short of their duty, which is the same thing, if any person among them shall begin to pray aright and keep the commands of God, they would begin to be sick of him, and would immediately vomit him out, as the whale did Jonah upon dry land, when he would be in readiness to obey the commands of God, as Jo-



nah did, which is coming out of Babylon, as I have been requesting you to do throughout the whole of this book, and that alone for your own souls' good; for I know there is no other way of life and salvation for you.



### MAN OF SIN,

*Or Son of Perdition coming forward in imitation of the Son of God.*

*WHEN* the fulness of time had come, God sent forth his Son, GAL. iv. 4—meaning, that when his peculiar people, the Jews, had totally rejected God in spirit, it was time he should come to save the world, and to change his attention to the Gentile nations, more particularly who would hear the gospel—Acts xxviii. 28. Now when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up—Dan. viii. 23—alluding to the falling away of the Gentiles also, that the son of perdition is to be revealed, or to come incarnate, as the Son of God came incarnate:—exactly agreeing with Paul also—2 Thes. ii. 3—who says, on the falling away, this man of sin is to be revealed, and that he as God sheweth himself that he is God, verse 4, agreeing with Daniel—working the works of Satan with all power, and signs, and lying wonders, verse 9—which he is to do in due time. And as the Son of God was endowed with the spirit of God, without meas-

ure, in order that he should be equal with the Father; so also this character is endowed with all the power and authority of the beast, that his power may be mighty, as in verse 24.

The Jews expected the Messiah to come in a princely style, to restore their temporal kingdom, for which reason they rejected him, not believing that he has ever come; and as their expectations are still the same, the king of the bottomless pit is taking this advantage to convince the Jews that the great Napoleon is the Messiah which they have long looked for, and on whom they will probably believe, because he is to do great miracles, as in Rev. xiii. 13, 14—and probably will never be undeceived, until Christ does come in power and great glory. And the manner in which he took the kingdom is figurative of the spirit which now pervades the visible church, for he came in peaceably, and took the kingdom by flatteries—Dan. xi. 21. So may any person with the same hypocritical spirit come into any part of the visible church, or beast's kingdom; for by the spirit of flattery and false charity is the whole visible church or Babel built; they not having the spirit of judgment by which they can try the spirit of any; therefore are liable to be deceived by all. And by peace he shall destroy many: out of false charity, professors cry Christian, while they disobey God, which is destroying many indeed: and as he is the man of sin, even so all who commit sin follow his spirit, for one spirit of disobedience pervades the whole of the anti-christian kingdom.



# WALLS OF JERICO ABOUT TO FALL.

NOW, ye who commit sin, and make Christ the minister of sin, are the walls of Jericho, or your church, as prefigured, Joshua, ch. vi.—now are God's faithful saints or ministers surrounding your walls, or exposing your errors the seventh time in the seventh day, sounding the rams' horns of the gospel, and they pass on before the Lord at his coming, when the walls will entirely fall, and utter destruction will take place. Now if you will not believe, after all that the Lord has shown you by me and other ways, neither would you believe, though one should rise from the dead literally. And as to the interpretations and revelations exhibited in this book, you may disbelieve them if you please, as you may every thing else that God is about to reveal to man. The wicked will not believe or understand, as Daniel says; but your unbelief will not deter the judgments of God; for the time hastens that he that shall come will come, and will not tarry. But volumes would not contain what I could say unto you, as God has revealed many things to me, as the mysteries of God are about to be finished—but I must close at this time.

## BABYLON HYMN.

COME all you true Pilgrims, whose love casts out fear, 1 John iv. 18.  
 Establish your hearts, for the day draweth near 1 Thess. iii. 13. Ja. v. 8.  
 That Jesus is coming, at the grand jubilee, Rev. i. 7.  
 With a crown of rejoicing to set your souls free. 1 Thess. ii. 19.  
 Then Jesus himself shall from heaven descend, 1 Thess. iv. 16.  
 On the throne of his glory, our Saviour and friend:  
 The voice of the arch-angel, and trump of our God, 1 Thess. iv. 16.  
 Shall rend the huge mountains, and awaken the dead.

How solemn and awful the scene to each eye, [20.  
 When rocks, hills and mountains from his presence fly: Ez. xxxviii. 19.  
 At the sound of the trumpet the saints shall arise, Mat. xxiv. 31.  
 And fly to their Jesus, who waits in the skies. 1 Thess. iv. 16.

Look round and behold if the signs you do see  
 That Jesus, your Saviour, himself said should be; Luke xxi. 11.  
 See the sects and the parties building every where,  
 One cries, lo! here is Christ—and the other, lo! there. Luke xvii. 21.

With wood, hay and stubble, or something more vain, 1 Cor. iii. 12.  
 They build up this building—each has his own name;  
 (But woe to the people of the earth and sea,  
 For the devil is with you, as John said should be.) Rev. xii. 12.

This building is Babel, the seat of the whore,  
 With her language confounded, as the type was before; Gen. xi. 9.  
 Yet they wonder and wander still after the beast, Rev. xiii. 3.  
 Till the marks of their whoredoms have greatly increas'd. Rev. xiii. 6.

But God is preparing to thunder aloud,  
 And th' streams of his lightning to flash from the cloud;  
 See the light of the gospel of the kingdom appear,  
 As said should be preached to every ear. Mat. xxiv. 14.

Now mark the deplorable state of mankind,  
 How many we see in this Babel confin'd, Rev. xiii. 8.  
 While the angel is crying to great Babylon,  
 You'r fallen, you'r fallen, you'r lost and undone. Rev. xiv. 8.

Because of the evil you've done to mankind  
 In causing so many to be of your mind,  
 On you shall be pour'd the wine of God's wrath,  
 Without mixture of mercy, for denying the truth. Rev. xiv. 10.

See the darkness arising from the bottomless pit,  
 As caus'd by John Calvin, whose darkness was great;  
 See the locusts a spreading east, west, north and south,  
 And the doctrines of devils proceed from each mouth. Rev. ix. 2.  
 Rev. ix. 3.

But glory forever to God and my King,  
 For thou art almighty—thy praises I'll sing;  
 Thou canst burn this Babel, in vain is the strife  
 Of builders to save it, as well as each life.

At midnight the bridegroom shall cause a great cry; Mat. xxv. 6.  
 Go ye out to meet him—behold he is nigh;  
 Now all you wise virgins, your lamps fill'd with oil, Mat. xxv. 4.  
 Go meet your dear Saviour, he comes with a smile. Mat. xxv. 6.

Now, O fellow-mortals! attend to my voice,  
 Reject not your Saviour—*now* make him your choice,  
 For the day is a coming, and surely at hand,  
 When the deluge of fire shall sweep thro' the land.



## ADVERTISEMENT TO THE READER.

IN the years 1800 and 1801, soon after I became acquainted with the truth, I was particularly led to search into the prophecies respecting Christ's reign on earth a thousand years, or the grand jubilee; and as I gave myself up to be led by the spirit of God only, I soon saw a beautiful chain of connection in the prophecies, completely shewing that Christ's reign on earth would be personal, when all created things would be purified and pronounced good, as at the creation:—and being extremely anxious that my fellow-mortals should be benefited by this information—I published a book, in the year 1802, entitled "*A Scriptural Account of the Millennium.*" after which I was drawn to examine into the doctrines of the gospel, of which I saw no consistency, as preached generally. I soon received much instruction thereon; in consequence of which, I published a pamphlet in 1803, entitled "*Plain Dealing with Calvinism,*" and also an alteration of the Westminster Catechism; in 1804, a book, entitled "*Primitive Christianity Revived,*" &c. calculated to turn men to the primitive and spiritual worship of God only. In 1807 I published a collection of Spiritual Hymns—since which I have had many revelations from God, calculated to shew the alarming state of the world in its progress to destruction, and the signs shewing that the great day of the Lord is near at hand, which has caused me to publish this book, as God has directed me to communicate for the good of his creatures, such light as I had received—which are all to be sold, or given to the poor, as righteousness shall dictate.



